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1918-19

EIGHTY-NINTH SEMI-ANNUAL CONFERENCE

OF THE

CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE AND ASSEMBLY HALL, SALT LAKE CITY, UTAH,
OCTOBER 4th, 5th and 6th, 1918, WITH A
FULL REPORT OF THE DISCOURSES



1918-1919



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Eighty-Ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The Eighty-ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 o'clock a. m., Friday, October 4, 1918, President Joseph F. Smith, presiding.

AUTHORITIES PRESENT.

Of the First Presidency: Joseph F. Smith, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles, Heber J. Grant, Rudger Clawson,* George Albert Smith,* Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, Stephen L. Richards and Richard R. Lyman. Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy, Seymour B. Young,† J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, and Charles H. Hart;‡ of

the Presiding Bishopric, Charles W. Nibley, David A. Smith and John Wells. Assistant Historians, Andrew Jenson, and A. William Lund. There were also a large number of Presidents of stakes with their counselors, Patriarchs, Bishops of wards, and numerous other prominent men and women representing various quorums and organizations of the Church.

The following Presidents of Missions were in attendance: Walter P. Monson, Eastern States; Samuel O. Bennion, Central States; German E. Ellsworth, Northern States; John L. Herrick, Western States; Joseph E. Robinson, California; Benjamin Goddard, Bureau of Information, Temple Block.

President Joseph F. Smith called the large congregation to order.

The choir and congregation sang: "Hail to the brightness of Zion's glad morning."

Prayer was offered by President Seymour B. Young, of the First Council of Seventy.

A duet: "O God, our help in ages past," was sung by Marie Edlington and Madeline Young.

*Reed Smoot was absent in Washington; and George F. Richards, presiding over the European Mission.

†Brigham H. Roberts was absent on duty in France as Chaplain of the 145th Field Artillery. Levi Edgar Young, detained by his duties in the University of Utah, was present at subsequent meetings.

PRESIDENT JOSEPH F. SMITH.

As most of you, I suppose, are aware, I have been undergoing a siege of very serious illness for the last five months. It would be impossible for me, on this occasion, to occupy sufficient time to express the desires of my heart and my feelings, as I would desire to express them to you, but I felt that it was my duty, if possible, to be present and take some little part this morning in the opening session of this eighty-ninth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints.

CLEAR OF MIND THOUGH WEAK IN BODY

For more than seventy years I have been a worker in this cause with you and your fathers and progenitors, pioneers who broke the way into these valleys of the mountains; and my heart is just as firmly set with you today as it ever has been. Although somewhat weakened in body, my mind is clear with reference to my duty, and with reference to the duties and responsibilities that rest upon the Latter-day Saints; and I am ever anxious for the progress of the work of the Lord, for the prosperity of the people of the Church of Jesus Christ of Latter-day Saints throughout the world. I am as anxious as I ever have been, and as earnest in my desires that Zion shall prosper, and that the Lord shall favor his people and magnify them in his sight, and in the knowledge and understanding of the intelligent people of all the world.

CONTINUOUS COMMUNICATION WITH THE SPIRIT OF THE LORD

I will not, I dare not, attempt to enter upon many things that are resting upon my mind this morning, and I shall postpone until some future time, the Lord being willing, my attempt to tell you some of the things that are in my mind, and that dwell in my heart. I have not lived alone these five months. I have dwelt in the spirit of prayer, of supplication, of faith and of determination; and I have had my communication with the Spirit of the Lord continuously; and I am glad to say to you, my brethren and sisters, that it is a happy meeting this morning for me to have the privilege of joining with you in the opening of this eighty-ninth Semi-annual Conference of the Church.

God Almighty bless you and those who shall address you, and President Lund, who will continue in charge of the services, in my absence, at least; and all who take part in the services of this conference, that you may have a time of rejoicing and of great reward.

SOME CURRENT HISTORY.

I have drawn a few items, by request, from the current events of the Church and its history, that I think will be interesting to be read by our people in the *Deseret News*, this evening, and for this reason I will submit these items to the clerk to be handed over to the *Deseret News* for publication.

Hoping that you will pardon my effort to say anything under so unfavorable circumstances to myself, I bless you in the name of the Lord

Jesus Christ, and invoke his favor and blessing and protection upon you now and forever. Amen.

At the close of President Smith's remarks the organist struck a chord of "We thank thee, O God, for a prophet." The congregation arose in unison, and without announcement, and under strong emotion, sang that sacred song so dear to the Saints.

The following are the items of current history referred to in President Smith's remarks:

TITHING

We have been blessed with a most abundant harvest in all the stakes and wards of the Church. The Lord has greatly blessed the people, and it is gratifying to note that our tithing records show an increase in tithing paid for the first nine months of this year over the corresponding months of 1917.

PRIESTHOOD ACTIVITIES

In consequence of so many of our young men being drafted into the war, the activities of our quorums of the priesthood, especially of the Elders, Priests and Teachers quorums, are very much impaired. In some wards nearly every priest and teacher of draft age is in the war. The quorums have been seriously depleted, and a corresponding effect has also been felt in the Sunday School and Y. M. M. I. A.

MISSIONARY WORK

The extension of the draft age has also affected our missionary work, and we are not now sending missionaries out who are within the draft age.

RELIEF SOCIETY WHEAT

Our Relief Societies were called on, just prior to harvest time of this year, to supply the government with all the wheat they had stored up for years. Of course, they promptly and loyally complied with the request, and the wheat has been taken over by the government and used to help meet the demand made upon this country by our allies. The money received for this wheat is a trust fund, and should be kept in the banks, and when the proper time arrives, used to purchase wheat to be saved up against another time of need. The policy inaugurated by the leaders of the Church years ago with reference to this matter is a sound policy and should be continued.

TEMPLES

The Hawaiian temple is now nearing completion. Substantial progress is being made with the Cardston temple. The building is enclosed, and the finishing work now in process.

MILITARY SERVICE

We believe that our brethren who have answered the call of their Country and entered the war should have their names on record in the Church, and Bishops should enter every member of their ward who is in

the military service of the United States or its allies on the tithing record, as this record is a roll of honor. Further details will be given by the Presiding Bishopric.

REORGANIZATION OF THE PRESIDING BISHOPRIC

Bishop Orrin P. Miller, first counselor to Presiding Bishop C. W. Nibley, passed away on July 7, 1918, after a long and severe illness. On July 18, Bishop David A. Smith was set apart as first counselor, and Elder John Wells ordained a Bishop and set apart as second counselor to Presiding Bishop C. W. Nibley.

DEATHS

Since our last conference Bishop William Fairbourn, of Crescent Ward, Jordan stake, has passed away; and Marion A. Woolley, of Kanab stake, and George E. Giles, of Provo, Utah, laboring in the Australian and Samoan mission fields respectively, also passed away.

NEW WARDS ORGANIZED

The following new wards have been organized since our last conference:

Redcliffe, Utah, Strawberry and Alterra wards, in Duchesne stake; Veyo and Central, in St. George stake; Wandamere, in Granite stake; Lark, in Jordan stake; Topaz, in Portneuf stake, and Pegram Branch in Montpelier stake.

PRESIDENT ANTHON H. LUND.

I believe I can answer for all present that we are most happy to have the privilege to see our beloved President with us again. I know that he has the prayers of his people who are asking the Lord to restore him, to strengthen him and to relieve him of his sickness, and I hope that the prayers of the Saints will be heard in his behalf, that we may again see him able to be with us, and again sit under his voice and hear his inspired instructions to us. The Lord bless President Smith and make him well.

ZION IS PROSPERING

I am glad this morning to see this sea of faces beaming with joy at beholding our President in the conference, and I believe that the Lord will bless his servants who shall address us this day. We can bring you the glad tidings that Zion is prospering, that the work is going forward, and, I believe that the Saints are making headway, both spiritually and temporally.

I received a few notes from Brother Wells, of the Presiding Bishopric. He tells us there has been an increase in the births, blessings and baptisms in the stakes of Zion compared with the corresponding period of the previous year. A larger number of recommends for the temples have been issued for the first six months of this year than in the same length of time of any previous year. During the six months ending June 30,

there were performed in the temples 119,166 baptisms, and 119,400 endowments, sealings and other ordinances.

We are pleased to see the people flocking to the temples. We know that they do this for an unselfish purpose. They go there to labor for others, and spend their means to get to the temples, and yet I believe that all who attend to this work feel that they are paid in the present, though there will be a great reward for them in the future, when they shall meet their ancestors and friends, and be able to tell them what they have done for them in the temples. In working for others in the temples they themselves get strengthened in their faith. They feel that they are indeed helpers in the great work of salvation. Our Redeemer is the Author of the plan of salvation, he has given his life for us all, and has accomplished and finished the work given him by his Father for the redemption of all his children who are willing to believe in him as the Savior of the world. His is the only name given whereby salvation can be obtained. We are helping in this great work by doing for others that which they cannot do for themselves in their present condition. Millions of spirits who have occupied tabernacles upon the earth have not had the opportunity of hearing the voice of the servants of God, and have not even heard the name of Jesus Christ; but the plan of salvation, as framed in the eternal councils, was so broad that it provides the means of redemption for every soul that has lived or shall live upon this earth, who will accept its conditions.

The subject of doing work for the dead was revealed very early to the Prophet Joseph. In the first visit made to him by the angel, when Joseph was about eighteen years old, the angel explained the scriptures to him and quoted the last chapter in the Old Testament, where Malachi refers to the coming of Elijah who should turn the hearts of the fathers to the children, and the children's hearts to the fathers. Joseph may not have fully understood it then, but before his death the spirit worked upon him to make things plain, and to give the keys of this great principle to his fellow laborers, the apostles. And he was so impressed with the work that he calls it the "most glorious of all subjects belonging to the everlasting gospel." So I am glad to state to you that there has been progress in this matter; that the Saints are influenced by the spirit of salvation for the dead, and are accomplishing a great work in the temples.

ATTENDANCE AT SACRAMENT MEETINGS

There has been a larger attendance at sacrament meetings in the six months ending June 30, than during any other similar period since reports were kept. We are pleased to hear this, and we want to say to the Latter-day Saints that none of them should be satisfied to stay at home and not attend the sacrament meetings. Don't feel that you can get along just as well without as with attendance at these meetings. It is a great loss to those who stay away. You go there to worship God, to be instructed in his ways, and to renew your covenants with him. In partaking of the sacrament you make the promise that you will take upon you the name of the Son of God, that you will always remember him and keep his commandments which he has given you, and then the promise is that you

will have his Spirit to be with you. You cannot progress spiritually if you do not partake of these holy things, and doing it will strengthen and inspire you during the week days; and, therefore, let us all feel that it is our duty to attend sacrament meetings and thereby help to build up one another in our holy faith.

PRIESTHOOD MEETING AND MILITARY SERVICE

The attendance at the weekly priesthood meetings has fallen off, in consequence of a large number being in military service. Many of our boys who hold the priesthood have been called to go in defense of our Country. Willingly they have accepted the call, and I believe that they will do honor to their parents by noble devotion to the cause of their Country, by their righteous living, and by the example they will show to others. We pray that God will be with them, shield and protect them, and that we may have the joy to see them come back pure and good, as they left us.

There are fifty-six thousand holding the priesthood. Of these there are fifteen thousand who are not able to do much active labor, mostly on account of age, infirmity or sickness, or by reason of their occupation or absence from home on military service.

I thought these few items would be interesting to us all. They were just handed to me.

THE WORK IN THE MISSIONS

Our missionary work, brethren and sisters, is still progressing. In the different missions of the United States, a good work is being done. We still have a goodly number laboring in these missions, and they are meeting with success and performing their labors to the satisfaction of their presidents. In the neutral countries, in Europe, we are hindered somewhat in keeping up the usual number of missionaries. At present we have very few in the Scandinavian countries and in Holland, and we haven't any over in Turkey. The elders have been withdrawn from there on account of the unsafety of strangers, and especially Americans, in that country. In Norway, Denmark, and Sweden, we have but thirteen missionaries left, where we used to have a hundred or more. Much work, therefore, is resting upon these few men, and most of them have been longer than usual in the missionary field. The expenses now are double what they used to be, and this makes it quite hard for them to meet the cost of living, but they are willing to do what they can to keep up the work. At present the governments of these countries do not want aliens to come and take up residence with them. I suppose the reason for this is mostly of an economic nature. They want to save provisions at home, and not have aliens come from other countries to settle there and thus increase their burdens. I do not think it is on account of their being "Mormons" that our elders cannot be admitted. I believe they are just as free to come as other people, but when one comes into a city in Norway, he is only allowed to stay two or three days, and then he must travel further. This would prevent our missionaries from taking charge of branches and con-

ferences. We hope that some arrangement can be made whereby a few experienced elders may be permitted to go there and take charge of the work. We can use quite a number of our local men there to labor in the work, but very few of them are able to support themselves like our missionaries from home do, hence we are limited in using many of them, but the work will go ahead. I remember the time when we had no elders from Zion laboring with us in Scandinavia, and yet the work progressed. The Lord cannot be stayed in carrying out his purposes.

In Australia and New Zealand we were prohibited from sending more elders there, but this has been modified. The matter has been taken up in Washington with the ambassadors from those countries, and they have given us permission to send elders to replace those who are released, so that we can keep up the work on that side of the globe. On the islands of the sea we have not been hindered much, and the work is progressing there. Our elders who go there are a blessing to the natives, not only in preaching and in spiritual matters, but also in temporal things. For instance, in Tahiti, at the pearl-fishing season, it has been the custom for the natives to get their supplies from the merchants who allow them to keep an open account. The natives are not careful in their buying and often find their indebtedness far in excess of their wages, and therefore are under the necessity of working another season to pay the bills due their creditors, and then again obtain their supplies on credit. President Ernest Rossiter, who presides over the members of our Church in Tahiti, and some of the elders laboring there, now accompany those of our people who are engaged in diving for the pearl oysters. They encourage the natives not to run in debt, and they help them to get their supplies at wholesale rates. The consequence has been that when the fishing season is over they draw their wages and are no longer in the bondage of debt. The elders hold meetings and encourage their members to resist temptations and live lives of Latter-day Saints. Workers, not members of the Church, see the beneficial results of this move and are trying to follow the same course. The same way on other islands, the Elders are trying to teach the people a better way of living, temporally as well as spiritually.

THE TEMPLE BLOCK MISSION

We have one of the best mission fields right here on this temple block where Brother Goddard and his assistants are laboring diligently in explaining the principles to tourists who come here to see what the "Mormons" have done and learn what they believe. They ask many questions, which guides are always ready to answer in explanation of our belief, and many of them go away without the prejudice against us which they entertained when they came. We have found the effect of this temple block service in the different missions. When our elders chance to enter the homes of these visitors they have invited them in, treated them kindly, and told them what a splendid time they had in Salt Lake City, and how pleased they were to hear the gospel explained to them by our guides. In this tabernacle we have recitals during the summer. Brother McClellan and his assistant organists are doing a splendid work here. People come

and listen to the great organ, they hear the beautiful music, and many have been moved even to tears. So that when they go away they cannot believe the stories that the "Mormons" are such an ignorant, uncultured people as some have tried to portray them. They remember with pleasure what has been done for them.

LABORS OF LADY MISSIONARIES

In the mission fields, now that so many of our young men have had to come home and go into the army, we have been assisted very much by our young women, who have gone out and filled missions. They also are successful in tracting, in meeting the people and getting into their homes. Those who may be afraid of the elders, cannot believe that these innocent girls can come for any purpose of deceiving, and they are willing to listen to them, and many have been brought to believe in the truth by the simple testimonies borne by these young women who have accepted missions. The Lord bless them and make them successful in their labors.

OUR DUTY IN WARNING AND HELPING TO WARN

This duty of informing the world concerning our belief and warning them of what is coming, rests upon the Latter-day Saints. If you read the 33rd chapter of Ezekiel, you can see what the Lord says against those who are watchmen and not performing their duties. If the people are warned and do not heed the warning, the Lord says their blood will be upon themselves, but if they are not warned and the watchman has been careless in failing to give them the warning, the blood will be on his skirts. Now, we elders of Israel do not want to incur any blame or punishment because of neglect of duties in regard to informing the world. We cannot send our young men. We will be obliged therefore to call on our experienced elders, many of whom have performed excellent missions before. When we ask them to go today we find in some cases that their circumstances are such that they cannot go. But we have a great many who have not been on missions, and perhaps are not suitable for missionary life, but who could do their duty by helping some of these able and experienced men to go and preach the gospel. It would not cost much; it is a good way of using the mammon of unrighteousness to make friends for us hereafter, as alluded to by Jesus. Why, in early days of the Church when we sent men out as missionaries, they went without purse or scrip. I remember two elders who were sent to a large city in Norway; one was a good speaker, the other was not much of a speaker, but he was a good tailor. He took work and he supported his fellow missionary, and they laid the foundation of a splendid branch, and so wherever the elders were sent they were willing to work for the furtherance of the cause, they would labor with their hands and give all they made to help in this work. However, we do not go so far as this at home. Many of our brethren who have been blessed temporally would feel more blessed if they would use some of their means to have a good elder go on a mission and labor where we are under the necessity of sending missionaries.

THE ADVANTAGES AND BLESSINGS OF CHURCH GATHERINGS

Now, brethren, I am afraid my voice doesn't reach you all. I am glad to see this congregation. I know that you came to learn more of the ways of the Lord and to worship him. What a splendid thing it was that the Lord in the very opening revelation in April, 1830, gave us the command, that we should meet in conference every three months, or at times appointed. We come together, we meet friends, we talk over past times; those who are a little wayward get strengthened and encouraged to take a right course, and the Saints rejoice in learning what the Church is doing, and to know that they are in accord with the spirit of the work.

When the tribes of Israel rebelled in the days of Rehoboam they followed Jeroboam, who led them into idolatry. A few years before, they had helped to build that beautiful temple, Solomon's temple, and they had rejoiced in going there. It was a command of God that they should go every year and make an offering in the temple of the Lord. Jeroboam realized what that meant. If his subjects should go to Jerusalem, they would soon go back again and join with the two tribes in their worship, and his power over them would be lost, so he established places of worship on mountains in his own country to keep them away from the temple of God in Jerusalem.

Now, we love to see our people come here to our conferences, and we know that they feel blessed in coming, and that when they return home the spirit of the conference will follow them.

God bless you, brethren and sisters, help us to be faithful and true in our covenants with the Lord, and to so live that when life is ended we may feel that we have done the best we have understood, I ask in the name of Jesus. Amen.

PRESIDENT CHARLES W. PENROSE.

It would be very difficult for me, and I believe for any one of our brethren to express the joy and gratitude which well up in our hearts this morning in beholding the form and features and hearing the voice of our beloved president.

THE PEOPLE'S LOVE FOR PRESIDENT SMITH

We have sympathized with him in his affliction, and have earnestly desired that he might be touched by the healing power of God, so that his days might be prolonged on the earth, and that he might be spared to be with us again to give us instructions, to preside over the Church and all its affairs, as he has done so well in the past; and the Lord has heard our prayers, to the extent, at least, that he is present with us this morning. This has been the desire of the Latter-day Saints everywhere, I believe also, the desire of many people who are not members of our Church. They have learned to love and respect President Smith, and I have heard from many of them the earnest wish that he might

fully recover. We value him not only as a man clothed upon with the Holy Priesthood and holding the keys of the kingdom of God on the earth, but we love him for himself; and those of us who have been with him so much in the past and know of his labors from boyhood up to the present time, feel very thankful this morning to God that he is with us, and hope and desire that his days may be still prolonged, that he may be able to accomplish all that he has in his heart to do, and that we may be blessed with his presence and teachings.

A REPRESENTATIVE CONGREGATION

This congregation this morning and those who will be here during the sessions of this conference are representative people. We represent the Church of Jesus Christ of Latter-day Saints in all the world. We have people here from all the stakes of Zion, from the various missions abroad, acting in different capacities where they dwell, and they are here to represent those among whom they live as well as being present themselves. And this is a very important gathering. I hope we will all hear with prayerful hearts and recipient souls, so that we may receive the word of the Lord through our faith, and that what we hear we may remember, and that the spirit of it, if not the actual words, may be carried to every part of the Church where these representative people reside.

OUR WORK DIFFERENT FROM OTHER CHURCH ORGANIZATIONS

This work in which we are engaged is altogether different in many respects from any other religious organization in the world. This we should feel in our hearts, and the testimony we have received concerning it should have weight upon our minds. Every person who has been baptized into this Church and confirmed as a member, and especially those who have been ordained to any office in the priesthood, have a mission to perform in the world. This gospel is to be sent to every nation and kindred and tongue and people. This was the voice of the angel that came to the Prophet Joseph in his boyhood in revealing the place where the plates were, the language of which has been translated into English and called the Book of Mormon. We have the gospel to present to the world, to all nations, to every class and kind of people, to the Christian world and to the heathen world, to the preachers as well as to the people. While we do not despise the teachings of good men in the various Christian sects or in the various sects in heathendom, when they endeavor to enlighten the minds of mankind, when they desire to benefit the people, but feel in our hearts to bless them so far as they are sincere and earnest in their work; at the same time, we must not lose sight of the fact that this organization to which we belong, of which we are members and should be active workers in, is the only Church upon the face of earth with which the Lord has declared he is pleased, well pleased, when the people do right, that this is the only Church of Jesus Christ on the face of the earth. There could not be a dozen or even two different churches of Christ. There could not be two different religions from God, the

Father. Our common sense tells us this, if there were no particular revelations to that effect.

THE MISSION OF THE CHURCH

We should understand that we are called of God to be servants of the Lord Jesus Christ, to follow in his footsteps as far as we are able to do so; that we should embody his character, that we should observe the law of obedience to God as he observed it; understand that we came here not to do our own will unless it be like God's will, in conformity therewith, in harmony with him and his purposes; that we came here for this purpose, to learn the ways of God and to walk in the path that he marks out for us. And the Church is organized to that end, to carry and to send forth the gospel of Jesus Christ, the gospel of salvation, to all peoples upon the face of the earth, to every country, to the islands of the sea, the continents, and every part of this globe where there are people dwelling. This is our mission, and those of us who cannot go there should do everything in our power with all our hearts to send the gospel there; and, as President Lund has intimated to us this morning, when able men, men who are able to carry this gospel and to preach it in plainness, by authority and in the power of God, are not able financially to perform this duty, they should be aided by their brethren and sisters at home. We have proven how easy it is comparatively to raise funds for different purposes, worthy purposes. Israel has responded to the call of the Nation. This is right, part of our duty, but it just shows to us what we can do when we get the spirit of a work; and there are means enough that can be raised from the ranks of Israel to send just as many elders as we are able to send in these times at any rate, abroad in the world and sustain them or sustain their families at home while they are away.

THE DUTY OF THE SEVENTIES

I might say that this work ought to, in my opinion, devolve largely upon the different quorums of seventies in the Church. This is a wonderful organization in every respect, and the seventies, those elders who are called to compose quorums of seventies, elders presided over each one by seven of its number, should have it in their hearts to send this gospel to the ends of the earth. That is what they are for; that is their special calling. Every elder has received authority from God to hold the Melchizedek Priesthood and to be a minister of the Most High, whether he be a standing minister in the stakes of Zion or is sent forth by proper authority to different parts in the world; but especially the seventies in the Church are called and appointed and ordained to preach the gospel to the ends of the earth under the direction of the Twelve apostles.

This is part of the system to which we belong. What a beautiful system it is! Provision made in it for carrying the gospel abroad and for preaching to the people at home, and for setting in order the people in all the different parts of Zion, and for the establishment of the purposes of the Almighty, all in perfect order. If you would all keep in the order that is appointed by revelation from on high, there would be no

trouble among us, all the powers and authorities vested in different callings in the Church, but all would work in perfect harmony, and it does to a very large extent. We only have a little ripple now and then from persons who are either not fully informed or become ambitious, wish to step out of their place and do that for which they have not been appointed.

OUR AUTHORITY DIVINE

Now, my brethren and sisters, this morning I rejoice in the testimony in my heart of the divinity of this work, and of this great fact that we are representing the only Church under the direction personally of Jesus Christ, our Redeemer, which is recognized on high. The power and authority has come from on high to the leaders of this Church to seal on earth, and what they seal in the way appointed will be sealed in heaven; to loose on earth when it becomes proper and necessary, and it shall be loosed in heaven. We work together with the powers on high. The authority given by the Lord to us is divine authority. It is not the authority of men although it is given to men. Men are called and ordained to different offices in the holy priesthood that they may labor for the salvation of souls, not only for the living but also for the dead.

THE DUTY OF THE PRESENT

Our work goes back to our ancestry, to former generations as far as we can extend it. It also goes forward for the benefit of our posterity, and we stand here on the earth between these two seas, not "unbounded" seas, as we used to sing in one of the old sectarian hymns—"On two unbounded seas I stand" was one of the songs that used to be sung in the old Dissenting churches; of course that is an absurdity—but we do stand between the past and the future. We, who are here today in the present, not only have a duty to perform in carrying the gospel of Jesus Christ as it has been restored in the latter days, to all the world, but to labor for the salvation of our ancestors by attending to ordinances for them which they could not now perform, being in the spirit world; also to lay a foundation for our posterity to walk in our ways as far as we do right, to learn to keep God's commandments and, when we pass away, to bear off this kingdom and carry it to a consummation under the direction of Jesus Christ, our Redeemer, who is perfect in his obedience to the great Eternal Father whom we worship.

DOCTRINES REVEALED FROM GOD

The doctrines of the Church that have been given to us have been revealed from God. The doctrine of faith—real faith, not mere belief, but real, whole-souled faith in the Supreme Being, the Father of us all in our spirit state; to have faith in him and in his Son Jesus Christ, who represents him fully and completely in personality, in appearance, in form, in feature, in spirit and in power, and is appointed to be the manifestation of God in the flesh. He has ended his mission on earth; he is

filling it on high; he kept every commandment of God before he came into the world; he kept the commandments of God while he was here, and has continued to be subservient to his Father in heaven, so that they two are one, and the Holy Ghost, the third person in the holy Trinity—a personage of spirit—is one with them; and by the power that emanates from Deity the worlds are created and peopled and led on from stage to stage in progress towards perfection, all to be obedient to the eternal principles of right embodied in the personages of the Trinity, our Father, our Elder Brother, and the Holy Ghost. From them proceeds that universal essence or spirit, the Holy Spirit, which is “in all things and through all things and round about all things,” and as we are told in God’s revelation to us, “is the law by which all things are governed.”

The Lord has revealed to us through the prophet Joseph that by the power of that Spirit he created all things, firstly spiritual and afterwards temporal. That is boundless; wherever there is space, that Spirit is, so that there are kingdoms everywhere, as the revelation says: “There is no space in which there is no kingdom, and there is no kingdom in which there is no space:” and this universal Spirit, which is the Spirit of life, the Spirit of light, the Spirit of truth, is the vital principle that animates all things organized under the direction of our Father and those associated with him, and is the one eternal Spirit by which things that are spiritual are manifest to those who are temporal. Now, that Spirit is with the Saints in its higher forms, in its higher gifts, in its higher manifestations. It is sealed upon us by the laying on of hands after we are baptized, as a heavenly gift, an abiding witness, and the doctrine of faith in Christ has to be taught to all the world as plainly as we can make it clear, to overcome the fallacies existing in the world—in the Christian nations and in the heathen nations—about an impersonal deity, about something which is nothing, a blank contradiction, that error may be dispelled, that darkness may be rolled away from the minds of the children of men, and the light of the everlasting gospel shall shine in, that they may learn something about God their Father, something about their origin, something about their duty, and something about their destiny.

EVERY MAN SHOULD LEARN HIS DUTY

This work belongs to us who are here today, and those whom we represent in the different parts of the Church, and every man should learn his standing in the priesthood which is given to him, learn his duties. He can read most of them from the Doctrine and Covenants, which God has given to us as a sacred book, one of the written standards of the Church, which with the Bible and the Book of Mormon and the Pearl of Great Price comprehends the written standards. And we are not bound to receive every book that somebody publishes with his own personal views and notions to lead people astray and to glorify himself. Every man should learn his duty from that which God has revealed, and there is plenty revealed to enable us to understand our callings, our duties, our powers in the priesthood, and its limits. We are to advocate the freedom of con-

science, and the freedom of speech and of good law. The freedom of speech should not be extended to license, whether it be by word of mouth or by the press, but that liberty which God designs for his children to have is embodied in the Gospel of Jesus Christ, so that our gospel is a gospel of liberty. It preaches liberty from sin, shows how people may repent, how they may turn away from evil doings so as to preserve their bodies as well as their spirits in purity before the Lord so that they may be quickened by his Spirit and learn of him, and come into sweet communion with him, and learn by the revelations of the Holy Ghost to them individually what they are required to do. Every man should understand that. Besides that, there is order in the Church, by which the law of the Lord can be made known to the members of the Church, and the man who stands at the head holds the keys thereof. If we would all do that it would save a great deal of trouble and would accomplish a great deal of good.

OUR CHURCH IS DIVINE

Now, I desire this morning in my heart that all persons who attend this conference shall go away feeling the fact to be clear to their minds and burning in their souls, that this Church to which we belong is a divine Church. It is not a church of men. It is a Church from God, revealed by Jesus Christ and by those whom he has appointed. He visited the Prophet Joseph, personally, and the priesthood itself came from on high, and was bestowed by the laying on of hands upon the Prophet Joseph, by beings who held the keys, and has come down from him to us and is the same to us as it was to him and the brethren associated with him in the early rise of the Church. It is called the priesthood after the order of Melchizedek, because Melchizedek was a very great and effective high priest, and the priesthood after the order of Aaron is so named because he was in a large degree a leading faithful priest. Some things he did that were wrong, like Moses did, and they were chastised for their misdeeds and weaknesses, but this priesthood is that which they held, and it is the only authority that God has given to man on the earth to represent him and to administer the ordinances of the Church in the name of the Lord Jesus Christ, or in the name of the Father and of the Son and of the Holy Ghost, in those things that the Lord has specially required to be done in that order.

OUR DUTY UNDER THIS KNOWLEDGE

And, this work should be rooted in our hearts. We have a duty to perform. We are here to do it. That is what we are here for on the earth. The Lord kept our spirits back to this dispensation, that we might come here and aid in the building up of his kingdom and bringing about his purposes, which are all bound up in the redemption of the race, as President Lund has told us this morning, for the salvation of all mankind, with only a few exceptions. Everything is to be saved that can be saved, and only those who will utterly rebel against the principles of salvation will be ultimately lost and "go away with the devil and his

angels in eternity, to suffer the wrath of God;" they are to receive the penalty that is their portion, but all the rest are to come forth, every man in his order, and be judged according to his works, and when he has received the proper penalty or has been forgiven through deep and earnest and real repentance, and turns unto God and bows the knee and is willing to do all things that the Lord commands, then all these can be brought up into some place or position where they can glorify God, and enjoy their own existence, and unite with their kind in the kingdom or order to which they are appointed, and in which they receive a just degree of glory.

This is a great and mighty work because it is divine, and we should carry that knowledge with us. While we treat everybody in the world with proper respect, respecting their feelings, respecting their notions and ideas, as far as they are worthy of any respect—we do not wish to interfere with the mode of worship or anything in which they may engage that is lawful—at the same time we have to remember the fact that we are the people of the Lord, and that we are here and are baptized into His Church, and ordained to the priesthood or appointed in the several auxiliary societies, that we may be saviors of men and of women and of children, and that we may plant in the earth a structure that cannot be uprooted, the benefits of which will go to our posterity and reach back to our ancestors for generations that are past. It is a splendid work. There is no language in which its greatness can be properly extolled and glorified and explained, because it is divine, and carries the mark of divinity in every part of its organism, in all its doctrines and precepts and ordinances and ceremonies, all of which are from God and not from man.

OUR MISSION THE SALVATION OF SOULS

Now, brethren and sisters, this is our mission on the earth, to labor for the salvation of souls, to do good and fear not, to stand, each man and woman in his or her lot and place, and labor for the redemption of the race, under the direction of the Lord Jesus Christ, our Master. It is a splendid work in which to be engaged. I have been in it for a long time, and I can say that I have more joy, and always have, in carrying the gospel to people afar off, or preaching it to people at home, when I have the spirit of it, than in anything else that I have been engaged in at any time. There is a joy, a complete satisfaction and contentment of soul in laboring for this cause, that does not go with anything else in the world. This will be our payment right here, if we get no other pay, but the glory that is to come, oh! if we could only express what we can see and feel of it, I think we would enthuse other people. I think we would inspire them to works of righteousness, and to join in and bring about the purposes of the Almighty, because this work is to go on forever and ever, and there is no end to it. This work will go on in the worlds that are to come, and our posterity, if they are only trained up in the right way and will walk in the path of righteousness, will help to carry this on, generation after generation, eternity after eternity, and there is no end of it.

ETERNAL OR CELESTIAL MARRIAGE

One of the greatest manifestations of the mind and will of God to this Church is in the doctrine revealed to the Prophet Joseph Smith on eternal or celestial marriage. This ought to be impressed on the minds of our children, our boys and our girls. Not merely as a matter of duty should they receive the ordinance of eternal matrimony, but as a great delight, as a privilege. Thankful they should be in their hearts that they can be worthy of receiving that great blessing—a man to have a wife sealed to him by the holy order of God, by that which is from all eternity, by the power of the eternal priesthood, which is without beginning of days or end of years, and that this shall be recorded on earth and recorded in heaven. It shall be sealed on earth by the power of the Most High in men appointed to perform it, and sealed in heaven to stand forever, both beyond the veil and in and after the resurrection, saith the Lord your God. What a privilege for men and women to be sealed together by the holy order of God in holy matrimony, loving one another with all their hearts, putting down every feeling of discord that may arise, subduing every feeling of personality wherein they disagree, trying to harmonize in the household and build upon a foundation that shall never be destroyed, that the children after them shall come forth in purity to serve the Lord, to spread his gospel in the world, and in the world to come shall be with them in the holy patriarchal order of the family relation, and that they shall increase, worlds without end, in their posterity, in knowledge, in wisdom, in understanding, in dominion, in power, in glory, and in close intercourse with the great Eternal Father and beings of his character. That is what is involved in this splendid order of celestial marriage.

When I speak of “celestial marriage” I mean just as we can read about it in the 132nd section of the Doctrine and Covenants. It is given as a commandment; that is, this celestial marriage, which is eternal marriage, marriage for time and all eternity. That is necessary for a man and a woman to attain to the highest degree of glory in the celestial world. If they do not receive it in their hearts they are damned, or condemned, because if they do not receive it then they cannot go further; their relations will end at death. But if they are united by the holy order of God, by that power which is from all eternity, ordained, as Jesus said, by him and his Father before the world was, it shall abide in death and it shall abide in and after the resurrection. The children, the posterity of the persons thus joined, shall belong to them, to one another, and with that order they will progress in all things and have an endless posterity while eternal ages roll along. That is a privilege. We need not class it as a duty, although it is, for it is a commandment of God.

PLURAL MARRIAGES NO LONGER SOLEMNIZED

There is another portion of that revelation which relates to further orders in that holy order of marriage which is under special direction, the power and keys of which are confined to one individual, who is the

President of the Church. Read it carefully. The keys of that power are given only to one man at a time on the earth, and you will see sometime, if you cannot now, the wisdom of that law. He holds the key of that power, and when he turns it, as Brother Woodruff did, it closes the door. He issued a manifesto which was adopted by the Church, that plural marriages should no longer be solemnized, because the highest court, the court of last resort in this land, passed upon the laws that had been enacted by Congress, and pronounced them constitutional, then we submitted to the law of the land, as we are told to do in the revelations of God, and to the authority that belongs to the one man in the law of God. Now then, when you hear of people—I want to refer to this as clearly as possible, and I find it necessary to do it because of some recent occurrences—when men go around and whisper in the ears of the people that this thing is all right if you can keep it secret; keep it from the man that holds the keys—Think of it!—if you can keep it from him, don't say anything to him about it; it is all right. Such deception has been exposed and condemned several times, but it is cropping out again.

President Lorenzo Snow, in the year 1900, the 8th day of January, issued a statement through the *Deseret News*, announcing that plural marriages were positively forbidden. They were stopped before that, of course, and the congregation in conference assembled endorsed the decision of President Wilford Woodruff, who held the keys, that this kind of marriages should be permitted no longer. President Lorenzo Snow, on the date named, published in the *Deseret News* a statement to the effect and told the brethren everywhere that if they entered into that kind of marriage it would be at their own risk under the law, for the law is against it, the law of the land and the law of the Church; and when people are inveigled into any relation of plural marriage by persons pretending to have a right to do it, they are led astray, and I am afraid when they are, they are very willing to be led astray, at least in some instances, but there are only a few such cases to be heard of nowadays, and yet they continue. There are persons who claim to hold the priesthood, who go around among the people and tell them it is all right and that it can be done.

President Joseph F. Smith, in 1904—he had spoken about this before, but he then issued a public manifestation which also was published in the *Deseret News*, proclaiming to all the Church that there was not one man in the Church that had any right to administer that order of marriage, and yet such things have been done since that time, and we hear now that it is springing up again, and there are persons going around among the people and trying to lead them astray in regard to this. Let me read to you a verse or two. Here is what President Lorenzo Snow said January 8, 1900:

"I feel it just to both 'Mormons' and non-'Mormons' to state that in accordance with the manifesto of the late President Woodruff, dated September 26th, 1890, which was presented to and unanimously accepted by our general conference on the 6th of October, 1890, the Church had positively abandoned the practice of polygamy or the solemnization of plural marriages in this and every other state, and that no member or officer thereof has any authority whatever to perform such plural marriages or enter into such relationship."

Here is what was said over the signature of President Smith:

"Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary to the official declaration of President Woodruff of September 26th, 1890, commonly called the Manifesto, which was issued by President Woodruff and adopted by the Church at its general conference, October 6th, 1890, which forbade any marriage violative of the law of the land, I, Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, do hereby affirm and declare that no such marriages have been solemnized with the sanction, consent or knowledge of the Church of Jesus Christ of Latter-day Saints. I hereby announce that all such marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage, he will be deemed in transgression against the Church, and will be liable to be dealt with according to the rules and regulations thereof, and excommunicated therefrom."

Thereupon the following resolution was unanimously adopted when this instruction and decision from the President of the Church was presented:

"Resolved that we, the members of the Church of Jesus Christ of Latter-day Saints, in general conference assembled, hereby approve and endorse the statement and declaration of President Joseph F. Smith, just made to the conference concerning plural marriages, and will support the courts of the Church in the enforcement thereof."

On January 31st, 1914, a message was sent to all the presidents of stakes and counselors, signed by the Presidency of the Church, Joseph F. Smith, Anthon H. Lund and Charles W. Penrose, saying:

"Having reason to believe that some members of the Church are secretly engaged, advising and encouraging others to enter into unauthorized and unlawful marriages, we have deemed it advisable to call your attention to the communication we addressed to you on this subject on the 5th of October, 1910, a copy of which is herewith appended; and believing, as we do, that these people are at the bottom of all the violations referred to in our communication, we direct your special attention to them, with the request that any information received by you from time to time relating to cases of this character, be followed up and investigated, with a view to having this class of offenders placed on trial for their fellowship in the Church, as we regard them equally culpable with actual offenders. Please make the same request of your bishops."

Now, perhaps it might be thought there was no particular need to speak of this in this public conference, but I feel it a duty resting upon me, because I have heard so many stories that are being told concerning this that I thought it ought to be presented to this congregation, and I hope I have not trodden on the feet of any of my brethren in doing it. I know that this is their mind and will, and I know there are many members of our Church who point to certain parties and say they know that those parties have been married in plural marriage, that is, they have been joined—for there is no marriage in it—in plural marriage, but they do not tell that in a way that those parties can be properly handled. There is order in this Church, as there is in all the works of God, and there are proper tribunals to which these things should be presented. The bishops, as common judges in Israel, can take up such cases, and when they find the evidence, the proof is given them, can withdraw the hand of

fellowship from the offenders, and they can send up the cases of men holding the priesthood, who have been shown to be transgressing in this way, to the high council of the stake wherein they reside, and it is the duty of the high councils in the respective stakes of Zion to act on these cases when they are so presented.

The Council of the Twelve, which is a traveling, presiding high council, has had to take up some of these cases and has acted upon them, but the Twelve are not in a position always to do this, and when the people say: "Oh, the Church knows about it, the Church knows about it," they are mistaken; the Church does not know, and if they know, it is their duty to take the matter before the proper authorities and get the matter handled, and stop this talk about the Church knowing it. Every case of this kind, when people make such remarks, is a reflection upon the President of the Church, who holds the keys, and it is intimated that he has one thing for the public and another thing in private; that is a wicked falsehood, and I denounce it as such. I know that President Smith is the very soul of honor. I know that he stands in his right place and holds the keys of this power, and if he thought it was proper to countenance such things in any way, he would do it with the greatest boldness in the world. I have not talked to him about this particular point, this morning or at any time recently, but I know that this is his mind, and I think that it is a good time to speak of it now.

STATUS OF PEOPLE WHO ENTER MARRIAGE WITHOUT AUTHORITY

Brethren and sisters, when we enter into any order that God has appointed, we have to do it properly, righteously, in the right spirit, and the man who holds the keys only has the right to regulate the matter. Do not believe these stories that men who are seeking to indulge their own lust are circulating around among the people, but try to guard the purity of our innocent girls, many of whom have never heard of such things, and these things are whispered in their ears by some designing person who is a rebel, a rebel against the Church of Christ and a rebel against the laws of the land—the laws of Utah I refer to. The laws of Utah forbid these things. The laws of Utah provide a very heavy penalty for any person who solemnizes such a marriage, a very heavy penalty for the man who enters into such a pretended marriage. It is not recognized as a marriage, but it is called a marriage so that cases may be tried in court. So that a man who goes around and does this, either by solemnizing such a thing or by advocating it, is a rebel against the Church and a rebel against the country, the state to which he belongs. That may sound rather harsh language, but it does not fully express my feelings and the feelings of others in regard to such persons. Now, I hope there are only a few cases existing among the people that I have referred to, because it is a serious thing to have people fancy that they are married, when there was no real marriage, no marriage according to the Church, no marriage according to the laws of the land; and yet they live together with all the privileges of matrimony. It is wrong, displeasing to the Lord, displeasing to those who are in authority in the Church, and

offensive to a great many people who are surrounded by such persons and have to meet them pretty nearly every day. I would say to my brethren in the priesthood that while we want to extend the hand of kindness to repentant souls, while we do not want to throw a straw in the way of a repentant sinner, either in time or eternity, it does not follow, when such persons really repent, that they should be put up on high to be a mark for the people to respect in high places. Just think that over in your minds. Repentance is right, and encouragement of repentance is right, and the forgiving of sinners is right. God forgives sin when people properly repent, but that does not involve the idea that they should be set up in high places to be a mark of respect for people who feel that these persons have been in transgression.

THE SPIRIT OF GOD AS A CONSTANT WITNESS

Now, brethren and sisters, let us all do our duty. Let us rejoice in the Lord. Let us feel glad in this splendid work of the Lord that has been established. Let us do all in our power to spread forth the gospel by carrying it or sending it to the ends of the earth. It is a glorious work to carry this message of salvation, to bring souls, honest souls, into the knowledge of the truth and into the Church of Christ, to baptize them for the remission of their sins, and their sins are washed away; as the water washes their bodies, so their souls are cleansed, their spiritual being is cleansed and revived, and they are born unto Christ Jesus, and become part of him, or of his body, the Church; and then by the laying on of hands to confer upon them the gift of the Holy Ghost as a gift from God, the Holy Spirit to be with them as a constant witness, as the abiding testimony, as the light of God, lit up in their souls, and to enable them to come near to the Lord and receive the revelations of his will concerning themselves, but not to govern the Church unless they are so appointed. Now, that is a splendid thing, and it is a reality. I know it is true. I know "it works," as the saying is, in every land to which it is carried. People of different languages and countries and customs, to whom I have had the privilege of bearing my testimony, who have embraced the gospel, have received this one spirit, which gives the testimony of Jesus, and it is a reality and no moonshine about it. It is the light from the Sun of Righteousness. It is the glory of God that shines around about them. It fills the soul with peace. It gives them an abiding witness of the life and death and atonement of the Lord Jesus Christ, of the divine authority of the Prophet Joseph Smith, of the divine authority of the elders of Israel who bear this priesthood, and it is a real thing in the soul of man.

TESTIMONY AND BLESSINGS

I thank my God this morning in the midst of this congregation for this knowledge. I desire it to rest upon the people. I desire the Latter-day Saints to realize that they are members of the body of Christ, that they are all under covenant to walk in his ways, to serve him and keep his commandments, and when they receive the sacrament of the Lord's sup-

per, that they renew their covenants with him, declaring that they are willing to take upon them his name, and to keep the commandments which he has given them, so that the Holy Spirit may be with them always. What a blessing! What a great gift from God, and it is true, just as true as that we are here in this congregation this morning.

Now, may the Lord bless his servant, President Smith, and prolong his days on the earth in usefulness, according to the full desire of his heart. The Lord will bless him in time and in eternity, in the body or out of the body. He is one of the chosen of God before the foundations of the world, to come here on the earth and hold the keys of this last dispensation, and he will carry with him wherever he goes, on the earth or in the spirit world, the might and strength and power of the Holy Priesthood after the order of the Son of God, to be a witness for Him, to spread truth and light and salvation among the children of men, when they are out of the body as well as in the body, and stand in his lot and place as a leader in Israel, with the glory of God surrounding him forever and ever. God bless this congregation, and while we are here together in this conference may the Spirit of the Lord inspire every one who speaks, that they may bring forth words of eternal life, and may the Holy Spirit accompany them, and may we all be able to carry it with us wherever we go, as ministers of Christ, exemplars as well as preachers of the word, and stand in our lot and place and do our duty to the full extent, then our glory is sure, our exaltation is certain, and it will be forever and ever. Amen.

PRESIDENT JOSEPH F. SMITH.

I feel it imperative upon myself to endorse and affirm without reservation the statements that have been made by President Penrose in relation to the subject upon which he last treated. I want to say to this congregation, and to the world, that never at any time since my presidency in the Church of Jesus Christ of Latter-day Saints have I authorized any man to perform plural marriage, and never since my presidency of the Church has any plural marriage been performed with my sanction or knowledge, or with the consent of the Church of Jesus Christ of Latter-day Saints; and therefore such unions as have been formed unlawfully, contrary to the order of the Church, are null and void in the sight of God, and are not marriages. I hope you will put this down in your note-book of remembrance, and bear it in mind henceforth.

The Choir and congregation sang the hymn, "Guide us, O Thou great Jehovah."

The closing prayer was offered by

Elder Joseph R. Shepherd, former president of the Bear Lake stake of Zion. Conference adjourned until 2 o'clock p. m.



AFTERNOON SESSION.

President Anthon H. Lund presided and called the congregation to order at 2 o'clock.

The choir and congregation sang the hymn: "Come, O thou King of kings."

Elder Andrew Jenson, Assistant Church Historian, offered the opening prayer.

The choir and congregation sang: "O ye mountains high."

PRESIDENT HEBER J. GRANT.

It is ever and always a very great pleasure to me to meet with the Latter-day Saints in any of their assemblies, and I am particularly pleased to be present at our general conferences. It was a custom with me as a child to attend our general conferences regularly, and for thirty-six years, before this month expires, it has been my privilege to attend these conferences as one of the general authorities of the Church, and I have never yet attended a conference in this building but what I have been fed the bread of life by those who have spoken to the people. I rejoice with you in the very splendid meeting which we held here this morning, in the inspiration that came to each and all of the presidency of the Church as they addressed us. I desire to echo the sentiments expressed of gratitude and thanksgiving to our heavenly Father that our beloved President was able to be with us at our session this morning; and I hope and pray that the exertion necessary on his part to attend may not have been so great but what he can be with us again before our conference shall close.

REGARDING FALSE TEACHING

I desire on behalf of the council that I have the honor to preside over to say that we endorse the references, which were made here this morning by President Penrose, and so forcibly reaffirmed by the President of the Church, regarding this question of plural marriage and the fact that some men are today teaching it in secret, pretending that they are married or are entering into what they call plural marriage. Such men are indeed rebels, and traitors to the Church of Jesus Christ of Latter-day Saints, because they are branding it in the eyes of people who are not of us as being a dishonest organization. Personally, and I also speak for each member of the council of the Twelve Apostles, because I know their sentiments and I know that they are behind me, I endorse with all my heart these remarks. I want to say to the Latter-day Saints that in my opinion when any rebel or traitor to the work of God comes into their homes and tells them something false about the Church that there is a lack of patriotism on the part of all such individuals for not giving the traitor away. I would like you to get this into your minds. These people go around and lie, to put it in good, plain English, and they tell people, "Don't you say anything, don't you tell who told you that it was right."



You don't have to keep the confidence of those who are crooked, you don't have to keep the confidence of somebody who is telling you that which is false, and such people ought to be exposed, and exposed upon the house tops; they go around posing as superior to honest, straight-forward, upright people, branding the Church and the leaders of the Church with infamy by pretending we preach one thing in public and do another thing in private. I do not care to say any more on this subject. I seldom, if ever, speak on it that it doesn't arouse almost every particle of anger in my nature. Some of them say the Lord has directed them to take more wives. Well, I think he directed them just like he directed the negro (not that I am saying this to reflect upon negroes), but there was a negro who prayed: "Oh Lawd, oh Lawd, oh Lawd; send dis heah niggah a turkey." He prayed for a whole week, and he didn't get any turkey, and at the end of a week he said: "Dis heah niggah don' know how to pray," so that night the negro prayed, "Oh Lawd, oh Lawd, oh Lawd, send dis heah niggah to a turkey," and he said, "Dis heah niggah had turkey dinner the next night."

A REMARKABLE MANIFESTATION

I indorse the remarks made by President Penrose regarding the peace and the joy and the happiness that comes into the human heart in testifying of the gospel of the Lord Jesus Christ which has again been revealed to the earth. From October when I was called to be one of the council of the Twelve, until the following February, I had but little joy and happiness in my labors. There was a spirit following me that told me that I lacked the experience, that I lacked the inspiration, that I lacked the testimony to be worthy of the position of an apostle of the Lord Jesus Christ. My dear mother had inspired me with such a love of the gospel and with such a reverence and admiration for the men who stood at the head of this Church, that when I was called to be one of them I was overpowered; I felt my unworthiness and the adversary taking advantage of that feeling in my heart, day and night, the spirit pursued me, suggesting that I resign, and when I testified of the divinity of the work we are engaged in, the words would come back, "You haven't seen the Savior; you have no right to bear such a testimony," and I was very unhappy.

But in February, 1883, while riding along on the Navajo Indian Reservation with Elder Brigham Young, Jr., and fifteen or twenty other brethren, including the late president, Lot Smith, of one of the Arizona stakes, on our way to visit the Navajos and Moquis—as we were traveling that day, going through a part of the Navajo Reservation to get to the Moqui Reservation—as we were traveling to the southeast, suddenly the road turned and veered almost to the northeast, but there was a path, a trail, leading on in the direction in which we had been traveling. There were perhaps eight or ten of us on horseback and the rest in wagons. Brother Smith and I were at the rear of our company. When we came to the trail I said, "Wait a minute, Lot; where does this trail lead to?"

He said, "Oh, it leads back in the road three or four miles over here, but we have to make a detour of eight or nine miles to avoid a large gully that no wagons can cross."

I asked: "Can a horseman get over that gully?"

He answered, "Yes."

I said, "Any danger from Indians, by being out there alone?"

He answered, "No."

I said, "I want to be alone, so you go on with the company and I will meet you over there where the trail and road join."

One reason that I asked if there was any danger was because a few days before our company had visited the spot where George A. Smith, Jr., had been killed by the Navajo Indians, and I had that event in my mind at the time I was speaking. I had perhaps gone one mile when in the kind providences of the Lord it was manifested to me perfectly so far as my intelligence is concerned—I did not see heaven, I did not see a council held there, but like Lehi of old, I seemed to see, and my very being was so saturated with the information that I received, as I stopped my animal and sat there and communed with heaven, that I am as absolutely convinced of the information that came to me upon that occasion as though the voice of God had spoken the words to me.

It was manifested to me there and then as I sat there and wept for joy that it was not because of any particular intelligence that I possessed, that it was not because of any knowledge that I possessed more than a testimony of the gospel, that it was not because of my wisdom, that I had been called to be one of the apostles of the Lord Jesus Christ in this last dispensation, but it was because the prophet of God, the man who was the chosen instrument in the hands of the living God of establishing again upon the earth the plan of life and salvation, Joseph Smith, desired that I be called, and that my father, Jedediah M. Grant, who gave his life for the gospel, while one of the presidency of the Church, a counselor to President Brigham Young, and who had been dead for nearly twenty-six years, desired that his son should be a member of the Council of the Twelve. It was manifested to me that the prophet and my father were able to bestow upon me the apostleship because of their faithfulness, inasmuch as I had lived a clean life, that now it remained for me to make a success or a failure of that calling.

GREAT JOY IN THE TESTIMONY OBTAINED

I can bear witness to you here today that I do not believe that any man on earth from that day, February, 1883, until now, thirty-five years ago, has had sweeter joy, more perfect and exquisite happiness than I have had in lifting up my voice and testifying of the gospel at home and abroad in every land and in every clime where it has fallen to my lot to go. And I have gone to Japan, I have been in the Hawaiian Islands, I have been from Canada to Mexico, I have been in nearly every state in the Union of the United States; I have been in England, Ireland, Scotland, Wales, Germany, Holland, Belgium, France, Switzerland, Italy, Norway, Sweden and Denmark and I have had joy beyond my ability to express, in lifting up my voice, in bearing witness to those with whom I have come in contact that I know that God lives, that I know that Jesus is the Christ, the Savior of the world, the Redeemer of mankind; that I know that Joseph Smith was and is a prophet of the true and living God, that I have

the abiding testimony in my heart that Brigham Young was a chosen instrument of the living God, that John Taylor, that Wilford Woodruff, that Lorenzo Snow were, and that today Joseph F. Smith is the representative of the living God, and the mouthpiece of God here upon the earth.

I do not have the language at my command to express the gratitude to God for this knowledge that I possess; and time and time again my heart has been melted, my eyes have wept tears of gratitude for the knowledge that he lives and that this gospel called "Mormonism" is in very deed the plan of life and salvation, that it is the only true gospel upon the face of the earth, that it is in very deed the gospel of the Lord Jesus Christ. That God may help you and me and everyone to live it is my constant and earnest prayer.

HOW THE POWER OF THE PRIESTHOOD HAS BEEN MAINTAINED BY THE AUTHORITIES OF THE CHURCH

I will read from Section 121 of the Doctrine and Covenants:

We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

Hence many are called, but few are chosen.

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned:

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile,

Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death;

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever.

I want to bear witness to you here today that during the thirty-six years this month that I have been a member of the Council of the Twelve, that no power or influence has ever been exercised by the prophet of God who has presided over this Church during this time except exactly as taught in the Doctrine and Covenants; and that no one of all the men I have been associated with as presidents of the Church has had more charity, more love, and has exercised the priesthood by the power of the living God in meekness and mercy and kindness, than the man who stands at the head of the Church today, Joseph F. Smith.

That God may preserve his life for many, many years yet to come is the earnest prayer of my heart, and that of every Latter-day Saint in all the land. May God guide us to his praise continually and forever, is my prayer, and I ask it in the name of Jesus. Amen.

ELDER RUDGER CLAWSON.

Greatness of the Lord Jesus—The burden of his mission—Scattering and gathering of Israel—The Church and Kingdom of God predicated upon repentance—The judgments of God upon the unrepentant—The Millennium can only come through the establishment of righteous peace which can never exist if the earth is governed by militarism—The Central Powers therefore cannot win—The time for repentance and reformation is at hand—The day to approach the Lord in faith and prayer.

I greatly rejoiced in the spirit of this morning's meeting, and was particularly pleased with the presence of President Smith, as of course we all were. I have listened with much interest to the testimony and exhortation of President Grant, and I humbly desire an interest in your faith and prayers that I may be led to say something this afternoon that will be instructive to those who are assembled.

My brethren and sisters, we learn from the scriptures and also know from our own experience, something of the character of that Holy Being whom we have come together to worship this afternoon. I doubt if we can fully comprehend the greatness of his attributes. It is said of him in Exodus that, "He passed by before Moses and proclaimed the Lord God, the Lord God merciful and gracious, long suffering and abundant in goodness and truth." And in the 103d Psalm we find two references to the Almighty that are very striking. One is that "the Lord is merciful and gracious, slow to anger, and plentiful in mercy," and the other "the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep

his covenants, and to those that remember his commandments to do them."

How broad and far reaching is the love and mercy of the Lord. But remember that his mercy is invariably predicated upon repentance, repentance of sin; and the history of his people, I think, will substantiate this statement. You will remember that in the wilderness Moses was constantly calling upon the people to repent of their sins that they might be forgiven by sacrifice. It was the burden of his mission apparently to bring the people into harmony with the Lord and with his work by repentance; and so it was in the meridian of time. The people who dwelt in Palestine had a great temple, the temple of the Lord, and they had the law of Moses, but it seems that they strayed away from the law because we read that in those days came John the Baptist preaching in the wilderness of Judea saying, "Repent ye, repent ye, for the kingdom of heaven is at hand." And still later we learn that after John was put into prison, the Savior came into Galilee preaching the gospel of the Kingdom of God, saying, "The time is fulfilled, the Kingdom of God is at hand; therefore repent and believe the gospel." And it appeared that Jerusalem and all of Judea came out to hear the preaching of John, and were baptized of him in the Jordan river. But the Pharisees and the Sadducees rejected him and he pronounced a woe against them demanding that they should bring forth fruits meet for repentance. This they did not do, they were rebellious, they loved darkness rather than light, and their deeds were evil. They went so far as to crucify their Lord. As a re-

sult Jerusalem was trodden down of the gentiles and the people of God were scattered among the nations where they have been to this day, and they have been hated and persecuted because of the stand which they took at that time.

But we can see a day of deliverance coming for Israel. Jerusalem has fallen into the hands of the Christian nations, and doubtless this will eventually open up the way for the return of the Jews to Jerusalem, and the building up of the waste places of Palestine. You will remember that the Savior stood upon Mount Olivet and wept over Jerusalem, and said, "Oh, Jerusalem, Jerusalem, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, but ye would not," thus giving evidence, as I have said, of the spirit of unrepentance and of rebellion. And let me remind you, brethren and sisters, that the coming forth of the work of God in our day, of the true Church and kingdom of God as referred to by President Penrose so powerfully this morning, was predicated upon the principle of repentance. In an early day, in fact it was April, 1829, the Lord said to Joseph Smith and Oliver Cowdery, "Say nothing but repentance unto this generation, keep my commandments and assist to bring forth my work according to my commandments and you shall be blessed." Somewhat later than this, in the year 1831, the Lord again referred to this important subject as he has done all through the Book of Covenants. He spoke of the great necessity of his people, and the people of the world, repenting of their sins and turning from evil unto him. Let me read to you a few words of that impressive

revelation. Oh, how powerful is the word of the Lord when it comes direct from him by revelation to his servants. The language is simple enough, a child could understand it, but the spirit and power of it is indeed impressive. Listen to these words:

Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying, prepare yourselves for the great day of the Lord;

For if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying, Repent, and prepare for the great day of the Lord.

Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall after forth their voices unto all that live, and make the ears of all tingle that hear, saying these words, Repent ye, for the great day of the Lord is coming.

And again, the Lord shall utter his voice out of heaven, saying, Hearken, O ye nations of the earth, and hear the words of that God who made you.

O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not?

How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunders, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trumpet, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory, and honor, and the riches of eternal life, and would have saved you with an everlasting salvation, but you would not?

Behold the day has come, when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that

these are the words of the Lord your God;

Wherefore labor ye, labor ye in my vineyard for the last time—for the last time call upon the inhabitant of the earth.

For in my own due time will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on earth.

For the great Millennium, of which I have spoken by the mouth of my servants, shall come.

Brethren and sisters, these are the words of the Almighty, and they emphasize and confirm the words of the prophet Isaiah who has spoken upon this subject. O, how great is the mercy of the Lord. For eighty-eight years this people have lifted up their voices at home and abroad crying repentance to the nations of the earth, but comparatively few have accepted the gospel, and now the judgments of God are going forth and have been going forth all these years, for the simple reason that we are living in the last time. It is here. The Lord has so declared it. And notwithstanding present conditions, that the world today is in turmoil and the hearts of men are failing them for fear, not knowing what will be, still, as a people, we have received a promise from the Lord. He has declared it in modern revelation, that the Millennium, a thousand years of rest and peace, shall come. Didn't Isaiah refer to this matter hundreds of years ago when he said that God would judge the nations and would rebuke many people and they will turn their swords into plow-shares and their spears into pruning hooks, nation shall not lift up the sword against nation and they shall learn war no more?

And so we may be very certain, that a time is coming when there shall be no more war. It is the voice

of the prophet, it is the voice of God unto his people; and I want to say to you, brethren and sisters, to me, to be personal, it is as clear as the noon day sun that the Central Powers cannot win this war because if they should win this war and fix the principle of militarism permanently upon the earth, the Millennium could not come. Militarism must be put down. It is the purpose of the Allies without question to crush out the spirit of cruelty and of vandalism that is abroad in the earth.

I do not say, I am not prepared to say, that this is the last great war; I wouldn't say that, but it does seem to me that this great world war, the greatest we have ever known or ever read of in history, by far the greatest, is leading up to the Millennium that will come. I entertain that view and that feeling, and it is in accordance with the word of the Lord which must eventually be fulfilled. The earth may pass away, the stars may drop from their orbits, but every jot and tittle of the word of God will be realized. He is a God of truth and cannot lie; and let me repeat to you that surely this is a time for repentance and reformation as President Penrose suggested this morning so beautifully, a time to draw near to the Lord in faith and by prayer. This is a time to honor the priesthood, surely, to honor that great principle of divine authority which has been given to the Church. This is a time of all times to pay our tithes and our offerings to the Lord. To give to him his just dues since he has opened the windows of heaven and blessed us so abundantly as a people and as individuals. This is a time to keep the word of wisdom ourselves right now, today, and to teach our children to do the same. It is, I

take it, the law of health to the Latter-day Saints given for their blessing, for their peace and for their prosperity. It also brings spiritual gifts, such as wisdom and knowledge. And above all things it is a time for solemn prayer to the Lord. We surely cannot reach him nor get near to him without the exercise of faith in prayer.

In conclusion I am constrained to read the last verse of a hymn that was sung at the morning session:

"Hark, from all lands, from the isles
of the ocean,
Praise to Jehovah ascending on
high;
Fallen are engines of war and commo-
tion,
Shouts of salvation are rending the
sky."

May the Lord bless us and guide us by his Spirit, sustain us in every trying situation and eventually bring us off victorious, is my prayer in the name of Jesus Christ. Amen.

Norman McCarty sang a tenor solo: "How lovely are thy dwellings."

ELDER J. GOLDEN KIMBALL.

(Of the First Council of Seventy.)

I have to confess that I am certainly taken by surprise. I had no expectation whatever of being called upon at this time. I do hope that the few minutes that I occupy I may be favored of the Lord and be influenced by his Holy Spirit. I have had experience enough along this line of work to realize that the servants of God, when they speak, should speak under the influence of the Holy Spirit; that the servants of God

are entitled, if they do the will of the Father, to revelation and inspiration. The Prophet Joseph Smith says that no man should testify that Jesus is the Christ, unless it be by the Spirit of prophecy and revelation. I am a very strong believer in this, although we are not always under his influence.

Brethren and sisters, I do not think that you question my integrity and my loyalty and patriotism to the Church of Jesus Christ of Latter-day Saints. I think there are times when you have questioned very much what I say to you, and criticized me very severely sometimes, but I get a good deal of comfort out of the fact that none of the rest of you escape any better than I do. Our people and the children of men are very ready to criticize the brethren of the authorities and the local brethren who preside over the stakes and over the wards. They seem to feel that it is their right, and they certainly take advantage of it, some of them; so that I am not discouraged at all. I often wonder when you do have the Spirit of God. I used to think I had it in the Southern States, when I became excited and sensational, and my face was red, and the cords of my neck were swollen—I thought then, in my ignorance, that it was the Holy Ghost. I learned differently afterwards. I am sure that was not the Spirit of God. I have learned since that the Spirit of God gives you joy and peace and patience and long-suffering and gentleness, and you have the spirit of forgiveness and you love the souls of the children of men. I have learned that the Holy Ghost is the spirit of prophecy and the spirit of revelation. I often think, when I reflect along this line, sometimes

when I have preached and perhaps in my egotism I thought I had the Spirit of God, but after some of the brethren talked to me I was very doubtful about it. I think of my father—our father, the father of a great race of people—he prophesied once somewhere on these temple grounds, when the people were in poverty, when they were almost disheartened, and things looked so dark and dreary before them. Heber C. Kimball prophesied that goods would be sold as cheaply in Salt Lake City as in New York. After he sat down, he said to Brigham Young, "Well, Brother Brigham, I have done it now."

Brother Brigham said, "Never mind, Heber; let it go."

They did not, either one of them, believe it (Laughter)

After the meeting adjourned, Apostle Charles C. Rich, I am told, went up to Heber C. Kimball, and he said, "Heber, I don't believe a word you said."

Heber said: "Neither do I." (Laughter.) But he rounded it out: "But God hath spoken."

It was not Heber at all; it was God who spoke through Heber as a prophet. A short time after, the prophecy was literally fulfilled.

So that sometimes, and very often, the servants of God speak by the Spirit of God, but some of the people haven't got the same spirit, and do not believe the servants of God. Now, brethren, I want to express to you this thought, that it is just as necessary for you Latter-day Saints to have the Spirit of God as it is for the apostles and the seventies and the presidents of stakes and the bishops, for when you speak, or when the servants of

God speak under the influence of the Holy Spirit, it is the word of God to the Latter-day Saints.

I do not care whether you like the mannerism or the crudity of the speaker. That does not make any difference, whatever; it is the word of God to you.

Now, brethren, in a few words: I was very glad to hear Brother Penrose speak of the seventies. We are laboring under great difficulties in order to find men who are prepared to go out as witnesses of the Lord to the nations of the earth. I was at a seventies' meeting not long ago in the Richmond ward, and there were forty-five seventies there—a very splendid body of priesthood—and I said: "Now, brethren, I don't want to talk mission to you if you have to go to war. I guess it would be a good thing to find out how many of you are between the ages of eighteen and forty-five." Over forty of them stood up. I told them to go to war as soon as they could, and on their return, after peace is declared, be prepared to preach the gospel of Jesus Christ. That is about the condition. The Lord said, not only to the seventies but to the priesthood of God: "If you desire to serve God, you are called to the work." I have that desire burning in my heart, like a living fire, and so has every other man who holds the priesthood of God and has the spirit of his appointment. Again, in that same revelation, the Lord tells us what qualifies us for the work. It is not money. What is it? It is faith, hope, charity and love, with an eye single to the glory of God, and any man who holds the priesthood of God, who has those gifts, he is qualified and fitted for the work. All he needs is to be

called to the work by those holding divine authority.

In conclusion: I have worked in the Church, perhaps not as well as I might have done, but I have staked everything on it. As I told a man one day, I had fifty-two cards in the beginning. I never played cards in my life—only smut. But to illustrate: I am not a card player, but in the begining I had fifty-two of them—that is a deck, I think. Some of you seventies are better informed, perhaps, than I, but at the present time I have only one card left. Do you know what I have staked it on? Eternal life; and if I fail in that I have failed in everything. Why? Because “salvation is the greatest gift of God to his children.” Of all the gifts and all the blessings that God can give to his children, the “greatest gift is salvation.” If you leave your father and if you leave your mother, your wife and your children, and your flocks and your herds, and all that you have, and go out as a witness for God, he has promised you an hundred fold. All the investments I ever made in my life, except the one of two Liberty Bonds I have been able to pay for, at four per cent, I have paid from eighteen per cent down, and all I got out of it was experience; the other fellow got my money. (Laughter.) But this investment we have started out for, the Lord has promised you an hundred fold, and I pray God that this spirit may burn in the hearts of the priesthood of God, that every man shall understand for himself, as I understand for myself, that the priesthood of God is “inseparably connected with heaven.” That is what places us in communication with our God.

I know, as well as I know any-

thing, that this is the kingdom of God, that this is the Church of Jesus Christ of Latter-day Saints, that Joseph Smith is a prophet of God, that Joseph F. Smith is a prophet of God. I have always sustained the prophets of God, and I never talked with one of the Presidency of the Church that I did not rise to my feet and know that they were prophets of God. The Lord bless you. Amen.

ELDER RULON S. WELLS.

(Of the First Council of Seventy.)

It is a matter of great satisfaction to me to be present here in this general conference of the Church, and I have been greatly pleased in listening to the words that have been spoken; and with all of the rest of my brethren I have rejoiced exceedingly in seeing the face of our beloved President with us here this morning.

Reference was made this morning to the work of the seventies. President Penrose, in his splendid address, spoke of the obligation that rests upon the Church of sending the “Gospel of the Kingdom” to the nations of the earth. President Lund likewise spoke of this great missionary labor, and the impression has been made upon my mind, as no doubt it has been made upon the minds of all of my brethren who constitute the membership of the Seventies’ quorums, who are present here, that the special duty of carrying that message to our Father’s children has been laid upon our shoulders.

We live in the day that has been spoken of by the prophets; we see the signs of the coming of the Son of Man, and of what is called the

end of the world. It is no doubt this universal war (the like of which has never been known) that now impresses the minds of men that we live in that wonderful day. After the Savior had been predicting the destruction of the temple, his disciples came to him privately, saying: "Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" And in reply, after telling of the wars and rumors of wars which preceded the fall of Jerusalem, he said, among other things, "For nation shall rise against nation and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:1-7).

And doubtless the apostle John beheld in vision the same eventful day when he declared, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 'Fear God, and give glory to him; *for the hour of his judgment is come*'" (Rev. 14:6).

These words have been literally fulfilled, for the nations and the kingdoms of this world have been arrayed against each other in the most gigantic and greatest war the world has ever known. Famines, pestilences and earthquakes have occurred in divers places. Let all men repent and turn to the Lord for indeed "*the hour of his judgment is come.*"

Another sign of the Lord's coming and of the end of the world, given by the Savior himself, was this: "And this gospel of the kingdom shall be preached in all the

world, for a witness unto all nations; and then shall the end come" (Matt. 24:14).

And this was the vision of John when he saw the angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth.

These words, too, have been fulfilled for the angel came, the everlasting gospel has been restored to earth, and this gospel of the kingdom is being "preached in all the world for a witness unto all nations," and when this labor is completed, "then shall the end come."

In the establishment of this Church the quorums of the Seventy have been organized with the special mission of carrying into effect this obligation, that our Father's children might receive the truth, be brought into the fold, and escape the judgments which are to come. It is well, therefore, for our brethren of the quorums of the Seventies, to understand something of their obligation and of the purpose of these organizations, and the relationship which they bear to the Church of Jesus Christ of Latter-day Saints. It is with the quorums of the Seventies as it is with other quorums—they bear the same relationship to the Church; they are organized into quorums of the priesthood, to fit and to qualify themselves for their various lines of service in the upbuilding of the Church of Christ upon the earth. When we are privileged to be at home, and associate with our brethren in quorum capacity we are in our training camps, drilling and training ourselves for the service that we are to render to the Church, and when the Church calls us we are expected to respond. Where is our first allegiance? There have

sometimes been misunderstandings existing among the brethren, and some have said, "My first allegiance is to my priesthood, and nobody should interfere or assign me to any duty that in any way interferes with my quorum work in the quorum where I belong." President Joseph F. Smith presides over the Church of Jesus Christ of Latter-day Saints in all the world, at the present time, and when he speaks for the Church, and as the mouthpiece of God unto the people, and if service is required, he may call from any of the quorums of the priesthood men to render the special lines of service and of labor, for which they should have been qualifying and preparing themselves in their training camps. So, if Seventies are needed to preach the gospel to the nations of the earth, the call will come from that source, and being endowed with power from on high, and divinely called, they go forth as witnesses for the Lord and carry the gospel message; and if any other service is required of those who hold the priesthood or of any member of the Church, all are subject to that call, the call of the Church.

In every stake of Zion there is a president of the stake; he is the president of the church in that stake; every institution, every organization, and every member of that stake is under the jurisdiction of that stake president; for he is the president of the church in that stake of Zion. His jurisdiction, however, is limited to the boundaries of his stake; and if the service of any man, any member of the Church is needed in the work of the ministry, in the building up of the Church, in the work and the labor of that stake of Zion, it is his

prerogative to call, and it is the duty of every member of the Church, be he high priest, seventy, elder, or a member of the lesser priesthood, residing in his stake, to respond to that call.

In every ward there is a bishop. He, besides being a bishop and a common judge in Israel, has been ordained a high priest, and set apart to preside in that ward. He is the president of the church in his ward, and has jurisdiction over every institution and over every member of the Church in his ward and has the right to call them to his aid in behalf of the Church. His jurisdiction is limited to the boundaries of the ward.

It is essential that we should have the priesthood. We cannot do without it. The Church could not perform its labor without the priesthood, for this is the work of God and he has endowed his Church and his servants who hold the priesthood with power from on high giving them the right to officiate in his name, and he recognizes their official acts just precisely the same as if he had performed those acts himself.

So, without the priesthood, the work of the Church could not be done, and therefore the priesthood is paramount; but the Church, through its presiding authority, directs the labors of the priesthood, and it is the duty of every man who holds that priesthood to respond to the call of the Church.

Our soldier boys have been in their training camps, subject to the call of their Country through the commander-in-chief. They have been qualifying themselves in their drills and in their exercises, that they might become capable and efficient soldiers to battle for life

and liberty on the battle fields of France and of Europe. They have been armed with the necessary weapons to carry on the great war for human liberty, and they have learned how to wield those weapons to the greatest advantage. They have been clothed in their Country's uniform, let no others presume to wear it. The call came and now they are fighting the enemies of human liberty, and in doing this they are opening the gospel door to the nations of the earth. This is a part of the work of God, for his design is that his children shall be free indeed, free from oppression, free from tyranny and despotic rule, and therefore they are engaged in the cause of righteousness and truth. Success attend them in their battles and give them a glorious victory over all of their foes!

And while our enlisted boys in khaki are fighting for civil liberty, let all the priesthood battle for the freedom of the soul against the arch enemy of God, who seeks to enslave the soul, the tyrant that would make us slaves indeed, putting us under the bondage of sin. Let us go into our training camps, into the quorums of the priesthood; we have been armed with the shield of faith and the sword of truth. Let us learn by drilling how to wield these weapons that we may successfully combat the powers of evil. We have been clothed with divine authority, the uniform of God's soldiers. Let no others presume to wear it; and when the Church calls, through the commander-in-chief, let us go forth and battle for the great cause of spiritual liberty, and God will give success to our arms.

Let the Seventies realize that they are enlisted in the armies of the Lord. They belong to the se-

lective draft, to go forth and fight the battles of the Lord. There may be other volunteers, from the elders' quorums, and from the high priests' quorums, as their circumstances shall allow, but we are in the draft, and let us respond whenever the call shall come to do our duty, and fight the battle of human liberty. God help us to do it, I pray in the name of Jesus Christ. Amen.

ELDER CHARLES A. CALLIS.

(President of the Southern States Mission.)

I earnestly pray, my dear brethren and sisters, that the Lord by his Holy Spirit will enable me to say something that will be for our good. I testify in earnestness of spirit that the speakers this day have spoken under the power of the Holy Ghost, and therefore their words have gone to the hearts of those who heard them. With you I rejoice with all my soul that God blessed us with the presence and counsels of his Prophet this morning. The life of our leader, President Smith, his splendid life, given in the service of our heavenly Father, is an inspiration, not only to the Latter-day Saints, but to those who have not yet become members of the Church of Jesus Christ. As I gazed upon his countenance this morning, and as my soul was thrilled with his inspired words, the promise that the Lord made to the Prophet Joseph came to me. That promise was this, that the testimony of traitors should never turn the people of God against the Prophet Joseph Smith; and that promise is a continuing one. It has been realized in the life of President Smith; for never

was a leader held in more love and affection than is the present leader of the Church today.

The Lord Jesus Christ said: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

The world today is immersed in the spirit of sacrifice. This nation today is finding itself through the glorious mission that it is performing. Sacrifice, we are told, brings forth the blessings of heaven, and the Lord Jesus said that it is more blessed to give than to receive. The mothers of this nation today are sowing precious seeds in this great conflict. The mothers in Israel, many of them, have been deprived voluntarily, however, of the company of their sons, by reason of them being on missions, and many of these boys, after two years or two years and six months' absence, have returned home only to embrace their mothers and then go into this awful world conflict. Can the world point to more sublime faith and sacrifice than these patriotic mothers are making? This faith did not spring from the earth. It is not earthy. It is the gospel of Jesus Christ, which is the power of God unto salvation, that sustains these mothers, and that has given birth to this glorious faith which all men everywhere cannot help but praise and admire. For what is more sacred and divine than the faith of a mother? If this gospel were a base system, if the leaders, the priesthood of this Church, were designing men, bent only upon achieving the subjugation of the people to their own pleasure and will, how could such a faith as that arise out of this system? I want to bear testimony to

you that the splendid faith of these mothers is a living, abiding, permanent testimony that this Church is of God, and that the gospel is indeed the power of God unto salvation.

In the days of Kirtland, in the darkest hour of the history of the Church, the very midnight of its history, when the powers of evil were attempting to destroy the Church, the word of the Lord came to the Prophet Joseph: "Something new must be done for the salvation of my Church." And then Joseph, always imbued with the spirit of sacrifice, sowed corns of wheat in the ground, so to speak. He took his choice servant, Heber C. Kimball, and he called upon Willard Richards, two stalwart defenders of the prophet and of the gospel; and these men with others, he sent to England to preach the gospel, because it was the will of the Lord that they should go. Oh, what a splendid spectacle—the prophet, surrounded by traitors, some, alas, in the Church, surrounded by enemies, voluntarily depriving himself of the support of these two pillars of the Church, whom he sent to Great Britain to open up the gospel door to the inhabitants of that great land. And when they arrived in Preston, behold, their eyes met this inscription written upon a banner: "Truth will prevail." It did prevail. It shall ever prevail, because this work is the truth of God, and truth is imperishable; it is of God, and like God, it is eternal and shall live forever.

The Apostle Paul said: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." Ah, there is the

grand principle of sacrifice. I tell you, my brethren and sisters, that the life that is lived for self is useless to our fellow men and to the Lord. When a man lives and works for himself he begins to die, because there is no life in work wrought for one's self. The work that has life and progress in it is the work that is done for our fellow men, and the Book of Mormon says that "When ye are in the service of your fellow men ye are only in the service of your God."

Well, these mothers whose sons are going to fight the battles of liberty, what fruits are we going to receive from that splendid and sacred sacrifice? First of all, the words of the prophets of God will be fulfilled by the utter defeat and demoralization of that power which was once flung from the battlements of heaven into the very bosom of hell. Again, out of this world conflict will come a period of peace, of rest; how long we know not; but in this period of peace the servants of God will go forth to preach the everlasting gospel, and countless thousands shall come into the Church, praising God because they accepted the glorious message brought to them by his servants. Again, another fruit of this conflict, of this sacrifice, will be this—a new Jerusalem of liberty, of the rights of men, shall descend out of the firmament of liberty; it shall rest upon the earth, and the right of every man to life, liberty, and the pursuit of happiness shall be established, let us pray, nevermore to perish from the earth! God bless our armies. May they go forth with invincible power. Oh, may God bring the people to repentance, that they may escape a prolongation of this terrible conflict; for when sin-

cere repentance begins, then we may expect, nay, we have faith that the end of this war will soon be in sight.

I feel, my brethren and sisters, that in Israel there is no disposition to be a stumbling block to our brethren. But if I by my recklessness or indiscretion in using any civic right I have made a stumbling block for the young man, in encouraging the saloon, or by using things which God hath forbidden, if I forget myself and I cause that boy to take the first step in his downward career, oh, God help me to remember this awful truth, that I am starting the boy down the track, but I can never repent for him, for repentance is an individual gift which God hath given. Let us remember it. As a man cannot divide his righteousness with his fellow men—for each and every one of us must work out our salvation in fear and in trembling—let us also remember that we cannot repent for our fellow men. We can preach the gospel to them; we can console them; we can call them to repentance, but after all, repentance is a gift from God and comes only to the penitent and repentant heart. So let us keep this lesson in view, that with the help of our heavenly Father no word, no act of ours shall ever be the means of creating a stumbling block for the youth of Israel.

God bless the gospel. In the missions it is growing by leaps and by bounds. During the past six months we have witnessed miraculous and sudden conversions to the truth. There was an apostle in the Southern States mission about two years ago; and a woman who was afflicted with the dread malady of pellagra in a state pronounced in-

curable,* asked to be administered to. She was administered to by this servant of the Lord. Eighteen months later this woman came to me. I did not recognize her, there was such a marked improvement in her condition. "Why," she said, "I am the one whom you and Brother — administered to, and I am healed. The power of God hath healed me."

Again, this same apostle, in bidding adieu to the Saints in one of our branches, when shaking hands with a good, faithful sister, whose husband was not in the Church, and we had well nigh given up hopes of him ever coming into the Church, said: "Sister, I promise you that the desires of your heart shall be realized, and your husband will come into the Church." Imagine my deep pleasure, for the poor wife had almost despaired of seeing this promise realized—she kept it sacred, told no one about it—when the day came only a few

weeks ago that her husband experienced a change of heart. It was miraculous. God's power touched his heart, and he came to me and said: "Brother Callis, I want to be baptized," and we all joined in shedding tears of joy with that devoted and faithful wife who had experienced the fulfilment of this inspired promise.

I know the gospel is true. I bear testimony to it in humility, and in deep gratitude, and with the fervent desire that I may ever conduct myself so that I shall be worthy of this testimony abiding in me, is my earnest prayer in the name of Jesus Christ. Amen.

The choir and congregation sang: "Do What is Right."

Conference adjourned until Saturday morning, 10 o'clock.

The benediction was pronounced by President Joseph E. Robinson, of the California Mission.

SECOND DAY.

In the Tabernacle, Saturday, Oct. 5, 1918, 10 a. m.

The congregation was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn: "Come come, ye Saints, no toil nor labor fear."

Prayer was offered by Elder Joseph S. Geddes, president of the Oneida stake of Zion.

The choir and congregation sang the hymn: "Hail to the man who communed with Jehovah."

ELDER ORSON F. WHITNEY.

Why America was discovered—Columbus and the Western World—Not an accident—Nephi and the Land of Promise—What "Gentile" means—Lamanites or Indians—Discovery and colonization—The War for Independence—Material prosperity—America's future—Our Country's real glory—Fulfilling her mission.

The twelfth day of October, 1918, will be the four hundred and twenty-sixth anniversary of the discovery of America by Columbus, and the day has been set apart by proclamation of the President of the United States for general observance throughout the nation. It might not be amiss, at this general conference of the Church to anticipate that observance, in so far, at least, as to make reference to this great and illustrious event and to some of the issues that have grown out of it. I cannot hope to elaborate my theme; the time is too limited for that; but will give it to you in headlines, as Brother Roberts

would say, merely throwing out a few thoughts which you can clothe for yourselves at your leisure.

Columbus discovered America in the year 1492. He was not the first white man to tread the soil of the New World. Five hundred years before his time an Icelandic sailor, Lief Erickson, with a band of daring spirits, grounded keel on the shores of New England, named by him Vinland (Vine Land) from the wild grapes that grew there in profusion. They built a few huts, but did not make a permanent settlement, did not remain very long. Other Norsemen followed in their wake. But no tidings of these adventurous exploits had penetrated to the other European nations when Columbus started upon his great voyage.

Columbus believed that the earth was round, but he was not the first to entertain that theory. Sir John Mandeville, an English traveler, wrote a treatise upon the subject in 1356, long before Columbus was born, having become convinced of it by astronomical observations. That treatise is said to be "the very first English book that ever was written" (Ridpath's *History of the United States*, chapter 3). Most of the people of that time believed the earth to be flat or shaped like a cheese, and that one had but to sail westward a certain distance beyond the Pillars of Hercules—the Strait of Gibraltar—and he would come to "the slipping off place," and go down and be heard from no more. In the face of this terrible tradition, widely prevalent in that age, it took

some degree of courage and fortitude to set out for the unknown West. Columbus was one of a number of learned men who held that the earth was a sphere. While not the first to hold that theory, he was the first to put it into practice. He believed that he could reach India by sailing westward. Accordingly, he sailed for India, and found America on the way. [President Smith, *sotto voce*, from his seat behind the speaker: "He could hardly have missed it."] President Smith remarks that "he could hardly have missed it." (Laughter.) Landing on one of the Bahama Islands—San Salvador—Columbus supposed it to be the coast of India, and he never learned to the contrary so long as he lived on earth. That is why he called the natives "Indians."

The discovery of America was not an accident. The event had been fore-ordained in the eternal councils. The prophets of old had it in view. Jacob foresaw it when he blessed his son Joseph, calling him "a fruitful bough by a well, whose branches run over the wall" [of waters] "unto the utmost bound of the everlasting hills" (Gen. 49: 22-26). Moses had it in prophetic vision when he blessed the tribes of Israel, making great and peculiar promises to the tribe of Joseph, whose land (America) was to be "precious" for the things of heaven and of earth, and whose descendants through Ephraim were to "push the people," the Lord's people, "together to the ends of the earth" (Deut. 33:13-17); a hint foreshadowing the gathering of Israel in the last days.

There was an American prophet named Nephi. He came from Jerusalem six hundred years before the birth of the Savior—came with his

father, Lehi, and an Israelitish colony, and both South and North America were eventually peopled by their descendants. Those who followed Nephi were known as Nephites, while a degenerate faction who had for their leader Nephi's brother Laman, were termed Lamanites. These were the ancestors of the American Indians. Nephi was shown by an angel the glorious future of this land, a land of promise, the land of Joseph, the land of Zion, the theatre of wonderful events in days that were to come. I shall now read to the congregation a portion of Nephi's vision of the future of America, and in order to avoid repetition and thus save time, will comment upon the several paragraphs as I proceed. First Nephi, thirteenth chapter:

"And it came to pass that the angel spake unto me, saying, Look! And I looked and beheld many nations and kingdoms.

"And the angel said unto me, What beholdest thou? And I said, I behold many nations and kingdoms.

"And he said unto me, These are the nations and kingdoms of the Gentiles."

The word "Gentiles" in the foregoing quotation refers to the peoples of Europe at the time of Columbus and the great discovery. Let me interject here that the word "Gentile," as we use it, is not intended as a term of reproach. The nickname "Mormon" was originally applied to the Latter-day Saints in derision. We are called "Mormons" because we believe in the Book of Mormon, from which I am reading. Mormon, a Nephite prophet, was the compiler of this record. But "Gentile" meant in ancient times "one of another nation or people." The great pro-

genitor of the Gentiles was Japheth, one of the three sons of Noah, by whom earth was repeopled after the flood. Shem peopled Asia and became the ancestor of Abraham, Isaac and Jacob, those great patriarchs of the chosen seed. Ham inhabited Africa; he was the father of the black races. From Japheth sprang the European nations, and it was to them that the angel referred in speaking to Nephi. The origin of the English word "Gentile" is in the Greek "Gentilis," which simply means of or pertaining to a nation or people not of the House of Israel. But let me read further:

"And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren.

"And it came to pass that the angel said unto me, Behold the wrath of God is upon the seed of thy brethren."

Here is meant the Lamanites, who were cursed for their iniquity with dark skins and benighted minds. They were the brethren of the Nephites, the seed or descendants of the rebellious brothers of Nephi, and by them the Nephites were destroyed about the year 420 A. D. "Many waters" describes the ocean dividing the American continents from the Eastern Hemisphere.

"And I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man and he went forth upon the many waters, even unto the seed of my brethren who were in the promised land."

I need not stop to say that this man was Christopher Columbus,

impelled by the Spirit of God to cross the deep, and thus build, as God's servants have always done, better than he knew.

"And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters."

This reference is to the Pilgrims or Puritans, who about the beginning of the Seventeenth century fled from England to Holland to escape religious persecution in their own land, and then returned to England and sailed for America, landing at Plymouth Rock in December, 1620. They were followed by many others. In fact, before the Puritans settled in Massachusetts, an English colony had settled in Virginia, where they founded Jamestown; and Huguenots from France, Cavaliers and Roundheads from England, with Scotch and Irish and German emigrants of all classes came flocking to North American shores, and were the elements of the great nation subsequently founded here.

"And it came to pass that I beheld many multitudes of the Gentiles upon the land of promise; and I beheld the wrath of God, that it was upon the seed of my brethren; and they were scattered before the Gentiles and were smitten."

The history of the red man, pushed back by the white man landing in America, is too well known to require extended comment.

"And I beheld the Spirit of the Lord, that it was upon the Gentiles, that they did prosper and obtain the land for their inheritance; and I beheld that they were white and exceeding fair and beautiful, like unto my people before they were slain.

"And it came to pass that I, Nephi, beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord; and the power of the Lord was with them.

"And I beheld that their mother Gentiles were gathered together upon the waters and upon the land also, to battle against them;

"And I beheld that the power of God was with them and also that the wrath of God was upon those that were gathered together against them to battle.

"And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations."

Thus is portrayed in brief the Revolutionary War, that heroic strife of the American colonies for freedom and independence, followed by the setting up of the Government of the United States, the greatest and best government that the sun shines on. Great are the promises of God concerning this nation; for he says in other parts of this sacred book that he "will fortify this land against all other nations," that there shall be "no king upon this land," and that they "who fight against Zion shall perish."

I wish now to dwell upon another phase of the subject. How wonderfully the Gentiles have prospered upon this choice land. I feel that I cannot do better at this point than to read a few paragraphs from the writings of Dr. John Lord, showing how marvelously God has blessed America, and forecasting some of the great things that he intends yet to do for her. In the sixth volume of *Beacon Lights of History*, is a lecture entitled "Mar-

itime Discoveries." Therein that writer says:

"The discovery of America opened a new field for industry and enterprise to all the discontented and impoverished and oppressed Europeans who emigrated. At first they emigrated to dig silver and gold. * * * * Many were disappointed, and were obliged to turn agriculturists, as in Virginia. Many came to New England from political and religious motives. But all came to better their fortunes. Gradually the United States and Canada became populated from east to west and from north to south. The surplus population of Europe poured itself into the wilds of America. Generally the emigrants were farmers. With the growth of agricultural industry were developed commerce and manufactures. Thus, materially, the world was immensely benefited."

Dr. Lord then speaks of the future:

"There is no calculating the future resources and wealth of the New World, especially in the United States. There are no conceivable bounds to their future commerce, manufactures, and agricultural products. We can predict with certainty the rise of new cities, villas, palaces, material splendor, limited only to the increasing resources and population of the country. Who can tell the number of miles of new railroads yet to be made; the new inventions to abridge human labor; what great empires are destined to rise; what unknown forms of luxury will be found out; what new and magnificent trophies of art and science will gradually be seen; what mechanism, what material glories, are sure to come? This is not speculation. Nothing can retard the growth of America in material wealth and glory.

"And what then? * * * * The world has witnessed many powerful empires which have passed away and left 'not a rack behind.' What remains of the antediluvian world?—not even a spike of Noah's ark, larger and stronger than any modern ship.

What remains of Nineveh, of Babylon, of Thebes, of Tyre, of Carthage,—those great centers of wealth and power? What remains of Roman greatness even, except in laws and literature and renovated statues? * * * What is the simple story of all the ages?—industry, wealth, corruption, decay, and ruin. What conservative power has been strong enough to arrest the ruin of the nations of antiquity?

“Now if this is to be the destiny of America,—an unbounded material growth, followed by corruption and ruin,—then Columbus has simply extended the realm for men to try material experiments. Make New York

second Carthage, and Boston a second Athens, and Philadelphia a second Antioch, and Washington a second Rome, and we simply repeat the old experiments.

“But has America no higher destiny than to repeat the old experiments and improve upon them and become rich and powerful? Has she no higher and nobler mission? If America has a great mission to declare and to fulfil, she must put forth altogether new forces, and these not material. *And these alone will save her and save the world.* * * * The real glory of America is to be something entirely different from that of which the ancients boasted. And this is to be moral and spiritual,—that which the ancients lacked.

“I cannot see that civilization gained anything, morally, by the discovery of America, until the new settlers were animated by other motives than a desire for sudden wealth. When the country became colonized by men who sought liberty to worship God,—men of lofty purposes, willing to undergo sufferings and danger in order to plant the seeds of a higher civilization,—then there arose new forms of social and political life. * * * An entirely new political organization was gradually formed, resting equally on such pillars as independent townships and independent States, and these represented by delegates in a national centre.

“So we believe America was discovered, not so much to furnish a field for indefinite material expansion,—but to introduce new forms of gov-

ernment, new social institutions, new customs and manners, new experiments in liberty, *new religious organizations.* * * * If America has a destiny to fulfill for other nations, she must give them something more valuable than reaping machines, palace cars, and horse railroads. She must give, not only machinery to abridge labor, but institutions and ideas to expand the mind and elevate the soul.

* * * *Unless something new is born here, which has a peculiar power to save, wherein will America ultimately differ from other parts of Christendom?*

* * * America is a glorious boon to civilization, but only as she fulfils *a new mission in history*,—not to become more potent in material forces, but *in those spiritual agencies which prevent corruption and decay.*”

I presume the learned author of those splendid words would stand appalled at the “presumption,” the seeming audacity of one who would stand up in a public assembly and announce to him and to all the world that this, “something new”—new and yet old—having “a peculiar power to save,” HAS ALREADY COME, and that it lies at the very foundation of this work. God’s mighty and marvelous work of the last days. Yes, whatever men may think or say, this is our position. In the Everlasting Gospel and in the powers of the Eternal Priesthood, restored to earth through the instrumentality of a Prophet of God, in this the final dispensation of Gospel grace, are those “spiritual agencies which prevent corruption and decay,” “institutions and ideas to expand the mind and elevate the soul,” forces and powers which can alone save this nation and “save the world.”

The Latter-day Saints believe Columbus was inspired to discover this land in order that a free nation, dedicated to the maintenance and preservation of the rights of

man, including his right to worship God according to the dictates of his own conscience, might arise here; a nation founded upon the proposition that all men have equal rights to life, liberty and the pursuit of happiness, and that governments derive their just powers from the consent of the governed—a doctrine diametrically opposed to the old autocratic notions prevalent in European and oriental lands. And we further believe that this nation was established so that the great work of Israel's God might come forth under its protecting ægis, and not be crushed out by the tyranny of man; to the end that the gospel, "the power of God unto salvation," might be preached in all the world as a witness before the end comes; that the House of Israel might be gathered in from their long dispersion, that Zion might arise, and the glory of God rest upon her, and the world be prepared for the coming of the King of kings, the Lord Jesus Christ, in his glory. We believe this fervently. It is our message to the world.

America has fulfilled, or is fulfilling her high and noble mission. True, there have been some abuses, things that were never contemplated by the founders of our nation, by the signers of the immortal Declaration, by the framers of the glorious Constitution. Men have been persecuted under the Stars and Stripes for their religious convictions. But it was not the Constitution that did it; it was not the Declaration, not the Flag, that was responsible. These things occurred, not because of the Constitution, but in spite of it, and because the laws were not enforced for the protection of the weak against the strong. Yet we do not hold this against our

Government. We are willing to let bygones be bygones. America is fulfilling her mission despite such lapses; for she has fostered and in a sense brought forth the Church of God, which represents the lifting of the ensign for the gathering of scattered Israel. Under her protecting shield "the little stone" has come forth that is destined to become "a mountain" and fill the whole earth.

And we stand by our country, we are glad and proud to see her continuing the noble work that God has placed upon her. Even as Joseph of old, liberated from prison and exalted to a throne, ministered to his brethren who had hated him and cast him out and sold him into slavery, so this Land of Joseph, lifted up on high, enthroned in beauty and power and glory, is now ministering to the needy nations who come bending to her for food, for succor, for assistance. America, re-discovering herself, forgiving the past and magnanimously returning good for evil, has even crossed the ocean with her armies and navies and is sending her sons to the front to help the nations of Europe, the democracies of the Old World, fight the battle of freedom and equal right. And I thank God, for one, that our boys have the privilege of participating in this glorious strife. They are pre-eminently the sons of liberty, for the gospel covenant in which they were begotten and born, is liberty's perfect law, and it is most fitting and appropriate that they should play their part in the great and mighty drama that is fated to spread the principles of human freedom and clear the way for the carrying of the message of salvation into every nook and corner of the world.

God bless our country! God bless America in her heaven-appointed task of succoring the needy nations, of guarding the ark of liberty, keeping alive the fires of freedom, and maintaining the rights of man! Amen.

A duet: "The morning breaks, the shadows flee," was sung by David Reese and Anthony C. Lund.

ELDER DAVID O. McKAY.

A beautiful hymn and a significant prophecy—Necessity of considering the meaning of the Church of Christ—The change among the Jews regarding the Holy One of Israel—God will remember his promises—The Holy Land about to be restored to Judah—Responsibility upon the peoples of the earth regarding the gospel of Christ—What are the responsibilities of the Latter-day Saints?—An appeal to the youth of Zion to read the signs of the times, and to set an example of purity and chastity before the world—A striking illustration.

I was just wondering how many in this magnificent audience fully appreciate, or appreciate even to a slight degree, the significance of the third stanza of that beautiful hymn so inspiringly sung just now by these two elders. While the inspiration of their music is still thrilling our hearts, let me read:

The Gentile fulness now comes in,
And Israel's blessings are at hand:
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand.

And the next equally applicable:

Jehovah speaks! let earth give ear,
And Gentile nations turn and live;
His mighty arm is making bare,
His covenant people to receive.

Over two thousand years ago a

prophet on the American continent prophesied of the restoration of Israel to "their promised Canaan," and also of the land of America, the mission of which has been so eloquently explained to us by my brother, Elder Orson F. Whitney. If you will turn to the 19th chapter of I Nephi you will find these significant words:

And as for those who are at Jerusalem, saith the prophet, they shall be scourged by all people, because they crucify the God of Israel, and turn their hearts aside, rejecting signs and wonders, and power and glory of the God of Israel;

And because they turn their hearts aside, saith the prophet, and have despised the Holy One of Israel, they shall wander in the flesh, and perish, and become a hiss and by-word, and be hated among all nations;

Nevertheless, when that day cometh, saith the prophet, that they no more turn aside their hearts against the Holy One of Israel, then will he remember the covenants which he made to their fathers;

Yea, then will he remember the isles of the sea; yea, and all the people who are of the house of Israel, will I gather in, saith the Lord, according to the words of the prophet Zenos, from the four quarters of the earth;

Yea, and all the earth shall see the salvation of the Lord, saith the prophet; every nation, kindred, tongue and people shall be blessed.

And I, Nephi, have written these things unto my people, that perhaps I might persuade them that they would remember the Lord, their Redeemer.

During the few moments that I occupy this position, I desire to say something regarding this significant prophecy with a view of reaching the young men and the young women of Israel, that they might do two things, the first of which is to stop amidst their pleasures, to pause in the midst of the rush of this Twen-

tieth Century and think,—think of the significance and mission of the Church of Jesus Christ; to try to realize even in a slight degree, the significance of the world changes that are now taking place, and measure them by the standard of righteousness as taught by their parents and the authorities of the Church.

Boys, now is the time to think, to pray, and to search, as we have never searched before, for the everlasting truth; to realize while we are young that God's hand is over the destinies of the world, that he is shaping the destinies of nations. Benjamin Franklin once said, "The longer I live the more convincing proofs I see of this truth, that God governs in the affairs of man; and if a sparrow cannot fall to the ground without his notice, how is it probable that an empire can rise without his aid?"

I believe that the providence of God is shaping and will shape the destiny of the nations now in the grip of the worst war known to history.

"Under the storm and the cloud today,
And today the hard peril and pain,
Tomorrow the stone shall be rolled
away,

For the sunshine shall follow the
rain.

Merciful Father, I will not complain,
I know that the sunshine shall follow
the rain."

Twenty-three hundred years ago the prophet looking down through the vista of time saw this day. He saw Israel scattered among all nations. He saw them become a hiss and a by-word, but added, "nevertheless, when the day cometh that they no more turn aside their hearts against the Holy One of Israel"—note he does not say when they ac-

cept him as their Redeemer, nor necessarily declare to the world that he was the Messiah to come to their people—the prophet words it most significantly; viz., "*when they no more turn aside their hearts against the Redeemer, then in that day will he remember the covenants that he made to their fathers.*"

Brethren, isn't it a significant thing that today there is a change in the hearts of the descendants of Israel in regard to the Holy One of Israel?

In 1918, while visiting the California Mission with President Robinson, he put in my hand a book entitled, *Jesus, the Jew*, written by a prominent Jew of Sacramento. In the first chapter of that book we get a picture of the enmity and bitterness of the Jews when the author was a boy. Their hearts were not turned, even at that late date, much toward the Holy One, but most bitterly against him. He said in substance: "I remember when a boy that one of my classmates brought into the class a book containing the name of Jesus. I remember how wrought up and excited the rabbi became when he was made aware of its presence in the schoolroom. 'Sacrilege! Sacrilege!' he indignantly cried. Then the rabbi proceeded to denounce the Holy One. He said: 'How can any Jew who realizes what that name has brought upon his people even touch a book containing the name of Jesus?' He told how the Jews had been persecuted, how they had made outcasts and wanderers over been driven from pillar to post, and the face of the earth; how their beards had been torn from their roots, their teeth drawn from their jaws; how they had been whipped at the post, put upon the rack, and

their bones drawn joint from joint; how they had been outraged, ravished, and killed, all on account of Jesus"—and by the Christians, President Smith adds. That is one picture, when that man was but a boy—when you were boys, my fellow workers in the priesthood. Here is another picture given by a prominent Jew, Isadore Singer, the editor of the *Jewish Encyclopedia*: "When I was a boy, had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our synagogue, he and every other man in the congregation would have left the building, and the rabbi would have been dismissed at once." That is illustrative of the spirit among the descendants of Israel when this Book of Mormon came forth among the children of men. Even at that time no man, it seems to me, acting upon his ordinary judgment, would dare say that the time would come when they would accept that Holy One, but here, two thousand years before, a prophet of God said the day would come when they would no more turn their hearts aside from the Holy One, and that then he would remember the promises he made to their fathers.

Now the question is: Has that day come? That same man who heard his teacher say, "Sacrilege, Sacrilege!" because a boy happened to bring a book containing the name of Jesus, said:

"I began to study his teachings. I found what his teachings were—purity, humility; 'Blessed are the poor in spirit.' 'Blessed are they that mourn,' 'Blessed are the pure in heart, for they should see God; blessed are the meek, for they shall inherit the earth; blessed are they that hunger and thirst after right-

eousness, for they shall be filled.'" And then he proceeds to show how Israel today is indebted to Jesus the Jew. In one chapter entitled, "Is the Messiah yet to come?" he says: "The enlightened Jew says no, but the Messianic age is what the Jews today are looking forward to."

And here in that connection let me just read one verse from that same Mr. Singer: "I regard Jesus of Nazareth as a Jew of the Jews, one whom all Jewish people"—all Jewish people!—"are learning to love. His teaching has been an immense service to the world in bringing Israel's God to the knowledge of hundreds of millions of mankind. The great change in Jewish thought concerning Jesus of Nazareth I cannot better illustrate than by this fact—" and then he relates the instance of his childhood, as I have read it.

"Now, it is not strange in many synagogues to hear sermons preached eulogistic of this Jesus, and nobody thinks of protesting. In fact, we are all glad to claim Jesus as one of our people."

Boys of latter-day Israel, does it not seem that the time has come when "their hearts no more turn against the Holy One?" It seems to me that it has. Then, if so, great events are to take place. God has said he will remember his promises. What are they? Turn to the tenth chapter of II Nephi, and there you will find that "when the day cometh that they believe in me, then shall they be restored in the flesh unto their own land." In the month of December, 1917, General Allenby, of the British army, took possession of the holy city, Jerusalem. Today the Holy Land is practically freed from the domination of the Turk, and it is under the rule of the Gen-

tile. It was significant that during that very month one of the leaders of the British parliament, announcing the taking of Jerusalem, also suggested that it should be made the home of the Jews. In that same paragraph in II Nephi the prophet also added this significant reference: "And the Gentiles shall be great in mine eyes, because they shall be the means of restoring Israel unto their lands." As soon, practically, as the announcement was made by Mr. Balfour, I think, that Jerusalem should be held for the Jews, a prominent Jew in this country wrote an article in one of the magazines saying, "We don't want to go back to Jerusalem. The Holy Land is of such strategic value that should the Jews gather there and build a Jewish republic, and the nations go to war later, we shall be crushed as Belgium was crushed in this war;" but he was answered by the leaders of the Zionist movement, one of whom is Israel Zangwill, the author of that most patriotic American play, *The Melting Pot*, and they said this: "Place the Jewish republic under the protection of some such nations as Great Britain and the United States," and in harmony with that sentiment, June the 26th of this year, prominent Jews held a convention in Pittsburg in which it was stated publicly and authoritatively that at that time fifty thousand Jews were with General Allenby working for the freedom of the Holy Land; and the Jews who stood up in that convention, said: "We dedicate the rest of our lives to the rebuilding of Jerusalem."

It is said by some one that we cannot see great events when we are right close to them, and it may be that we are too close to the fulfilment of these prophecies to get

their full significance. However, I am sure this morning that we get at least glimpses of their significance. This is one thought, then, which I desire to give to the boys and the girls of Zion—that "The providence that watches over the affairs of men works out of their mistakes at times a healthier issue than could have been accomplished by their own wisest forethought."

I grant you that the gentile nation, Great Britain, did not go over there to get Jerusalem free for the Jews. In this great war they wanted to protect their possessions and interests in the far east. That was simply a strategic movement in this great war, but out of it what has come? I myself heard within the last month a prominent Jew of our own state express to an audience his appreciation of what is now dawning for his people. "Under the storm and the cloud today, and today the hard peril and pain, tomorrow the stone shall be rolled away for the sunshine shall follow the rain." God's providence will bring out of this great conflict blessings to humanity of which they scarcely dream.

But in order that they might have them and acknowledge them, there is a responsibility upon the peoples of the earth. Liberty is offered them; and the perfect law of liberty, the gospel of Jesus Christ, is offered them. In this day, the greatest in the world's history, a day toward which prophets looked with longing hearts, you and I are witnesses of the fulfilment, at least in part, of God's promises. You and I, then, have the responsibility if there is anything at all in the testimony we bear, of giving to this people, not only the Jews, but to

the world, the gospel, the perfect law of liberty.

What is our responsibility? I said there were two things I would like to have the boys think of. One I have mentioned; viz., To read the signs of the times and see if they cannot discern the existence and providence of an allwise Creator. As soon as they feel that truth in their hearts, and know it, oh, how distasteful will sin become to them! What was the other? That they might realize that *they must set an example of purity and chastity to the world*. I mention this because it is the crying need of the world to-day. In this the boys and girls of Zion must lead or the world will ask you, when you claim that this is the gospel, the perfect law of freedom—"what are the fruits of it? What are the fruits?"

Oh, how my heart warmed yesterday, with yours, when we listened to President Smith say: "For seventy years I have devoted my life to this work." I have heard him say that what he is, he is because of the gospel of Jesus Christ. That gospel which can make a man of strength, a man of character, a man of God, such as I bear testimony to you President Smith is, has in it the redeeming power for the salvation of mankind. But the foundation of growth in this Church is purity, with faith in God. I am glad that our nation is in part fulfilling its mission in sending out with the boys the message of purity, telling them that though they are soldiers, they cannot violate with impunity the principle of chastity.

Illustrative of this, I read *The Nurse and the Knight*, a little book sent by Corporal Wendell Whitney to his father, Elder Orson F. Whitney, a letter from a Red Cross

nurse, in which, in substance, in one place she said:

"First I was in Paris, where the wounded came to have their wounds dressed. I saw them wash their wounds and they were clean. The boys seemed to be happy, and looked with pride and honor upon the wounds they had received in a righteous cause. Later I was placed in an emergency hospital near the battle line. There some worse cases came, but they too were proud. Then later I went to the base hospital, part of the trenches, and there I saw men with their bodies mangled; I saw in one case some German prisoners with their legs blown off, but they had their hearts, they had their minds and their souls, and they could still live and love and think. It was not the worst thing I had seen. Then there came some from Verdun, where the liquid fire had been blown into their faces. They were scarred and blind. Oh, it was worse than death. Death seemed sweet to those others, and this was worse, but it was not the worst thing I saw. I saw men who were standing there by the big guns that were placed up by the French to withstand the German great guns that were blowing off the hills of Verdun. When they were brought back they were mad. But that was not the worst thing I saw. When with a Red Cross nurse, whose name you have seen in the papers, we passed a certain hospital there in Paris, she said, 'I can stand everything else in this war but that,' 'Why, what is it?' 'Don't you know?' 'Why, no,' 'Haven't you nursed in there?' 'No.' 'Then thank God you have not had to nurse there. *Those are the boys who could fight for their country, but who could not fight*

for themselves. The soldiers whom you have nursed with their bodies clean, if they died they died in honor. If they lived they lived in honor; but those boys in there, with the poison of sin in their blood, die in loathesome horror. If they live they live to be a sorrow and a curse to those who trust and love them."

Oh, boys of Zion, can't you see what the nations need? Will you set an example? God help us to tell them that the hour of his judgment is come. God has spoken. The day of Israel is here, and the coming of the Son of Man is not far off. How many years it matters not. It is near by. We must do our part and prepare for it. I pray that we may prove worthy sons and daughters of Zion, entitled to the blessings of Israel, entitled to participate in the great consummation of all things in this last dispensation, and I ask it in the name of Jesus Christ. Amen.

ELDER ANTHONY W. IVINS.

The spirit of Anti-christ—Two diametrically opposed schools of philosophy concerning the salvation of man—One based on individual choice, the other on force and compulsion—The spirit of Anti-christ in the world today—Proof that it directs the German people—The existence of Christianity is at stake in the present world struggle—Anti-christ banished, from the earth, the former-day Christian Church both in the eastern and western continents—Our duty is not only to make the world safe for Democracy, but safe for the true Christianity upon which the salvation of the world depends.

I shall read a paragraph from the first general epistle of John to the Church, from the third verse: "Every spirit that confesseth not

that Jesus Christ has come in the flesh is not of God; and this is that spirit of Anti-christ whereof ye have heard that it should come; and even now already is it in the world."

The scripture which I have read makes plain the fact that any spirit which assumes the guise of Christ, but is in opposition to him, and the doctrines which he taught, is Anti-christ. Knowledge of the great plan of human redemption, and the part which was to be taken in it by Jesus Christ, did not have its origin with the personal appearance of the Redeemer and his ministry, in the meridian of time.

Since a very early period of the world's history, I presume if we had authentic record of it from the very beginning, there have existed two schools of philosophy, each purporting to have as its basis the welfare of mankind while in mortality, and his redemption in the life to come. The doctrines taught by these two schools, while having the same purpose in view were diametrically opposed.

Upon the one hand it was urged that the redemption of the human family could best be accomplished through an agency which should assume responsibility for the life and actions of the individual, guaranteeing redemption, and a return to the presence of the Creator, without regard to his conduct while in the flesh, the condition being that in consideration of salvation the individual should render service, and acknowledge allegiance to the power thus assuming responsibility for his conduct during his mortal life. It was, in effect, a plan to save and redeem mankind, whether he desired and labored for it or not.

In contrast to this compulsory

plan of redemption, and directly opposed to it, was the doctrine that man, endowed as he is with reason, and possessed, in a limited degree, with the intelligence of the Creator, in whose image he is formed, endowed with knowledge which enabled him to discern between right and wrong, between good and evil, became a responsible agent, and that his status in the life to come was governed by his conduct while in mortality. That in order to attain to exaltation he must live a righteous life, not because he was compelled to do so by superior force, but because he loved righteousness. In one case it was the doctrine of force, of compulsion, in the other the voluntary will of man to do right for right's sake.

Christ was the exponent, the embodiment of the latter idea, and that which conflicts with it is Anti-christ. A great struggle has always existed between these two ideas. Systems of religion have been evolved which made compliance with certain rules indispensable to the eternal welfare of man, and compulsory laws enacted by which it was sought to compel compliance with them, regardless of the will of the individual.

Civil governments have been established in which this doctrine of compulsory obedience to law was imperative, notwithstanding the fact that the individual had no participation in framing the law or its administration. It is the principle that whoever has the power to impose his will upon another is justified in doing so, that the weak have no rights which the strong are under obligation to respect.

Opposed to this idea is the doctrine of Christianity, which teaches self sacrifice, that the strong should

not only respect but help the weak that he, too, may become strong that in both civil and religious life man should follow his own inclination, framing such laws as seem best adapted to his condition, and administering them in his own way, worshiping whom or what he may desire, or not worshiping at all, but with this one fundamental truth written in his creed, that whether great or small, he has no authority, either in civil or religious life, to infringe upon the rights of his neighbor, or exercise coercion or unrighteous dominion over him. He must do to others as he would that others do to him under like circumstances.

Exemplifying this doctrine Christ testified that he came not into the world to do his own will, but the will of the Father, who sent him. That he came not to seek his own aggrandizement, and dominate others, but to serve them. Testifying that he who would be greatest in the kingdom of heaven must be the servant, not the master, of all.

In the general epistle to the Church, from which I have quoted, John warns his brethren to beware of any spirit which may come into the world teaching doctrines which are contrary to those taught by the Redeemer, and declares that such are Anti-christ. The scripture warns us to be especially careful in the latter days, the dispensation of the fulness of times, when we are told that this spirit will manifest itself.

I do not think it necessary to enter into any argument to convince this congregation of thoughtful, observing people, that the spirit of Anti-christ is in the world today, and is making the greatest effort to obtain world dominion, and the

overthrow of Christianity that has ever been made since the beginning of time. That I may justify this assertion permit me to draw the contrast between the teachings of Christ and the outspoken declarations and teachings of the men who control the lives, and to a great extent the thought of the German people, who are in some respects among the most civilized people of the world. The statement that world dominion is sought is justified, it appears to me, by the following:

Carl Peters, in his book, *Clear the Way*, published in 1915, says: "Not live and let live; but live, and direct the lives of others, that is power."

Baron Von Bernhardt, in his book, *Germany and the Next War*, says: "Might is at once the supreme right, world power or downfall will be our rallying cry."

Contrast those words with the doctrine taught by the Redeemer of the world.

Christ said: "Blessed are the peace makers, for they shall be called the children of God."

Hugo Mustenberger, in his book, *The War and America*, says: "Ye shall love peace as a means to new wars, and the short peace more than the long. Be not considerate of thy neighbor. This new table. O, my brethren, put I up over you, become hard."

Christ said: "Ye have heard it said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you."

When questioned regarding the health of his wife, Count Von Bismarck answered: "She is very well, only she suffers from her hatred of the French, all and each of whom

she would like to see either shot, or stabbed dead, even to the very small children."

Henrich Vieroldt, the German poet, answering the recent criticism of a Swiss newspaper, which commented on one of his poems says: "If the treasury of the German language contained expressions of hate and anger a thousand times stronger, I would have hurled them in the world's face."

The Redeemer said: "Blessed are the merciful, for they shall obtain mercy."

On August 26, 1914, General Stenger, commander of the 58th brigade, of the German army, issued the following order of the day: "Beginning with today, no more prisoners will be taken. All prisoners are to be put to death. Prisoners even in large units are to be put to death. No living man is to be left behind us."

Such teachings, my brethren and sisters, can have but one result, a result which is expressed by Thomas Mann, in the *Rundschau*, November, 1914, in which he says: "Culture is a spiritual organization of the world which does not exclude bloody savagery. It raises the demoniac to sublimity. It is above morality, reason, or science."

It will be observed that the quotations which I have made, and which are but a small part of utterances of like character which might be submitted, are the words of soldiers, statesmen, professors, authors and poets, proving that the anti-Christian doctrines which are advocated are not confined to any particular class among the German people. I do not believe that these doctrines are universally accepted in Germany; but, on the contrary, that

there are many devout Christians there who follow the Redeemer, according to the light which they possess, but that the existence of Christianity is at stake in the present great struggle, I sincerely believe.

Those who follow Christ have ever traveled over stony paths. He was crucified because he taught doctrines which conflicted with the selfish ambition of the men who controlled the world at the time of his coming. Those who believed in him were persecuted, driven into the dens and caves of the earth, until the Church ceased to exist. On this continent of ours, to which reference has so appropriately been made, by preceding speakers, men inspired by this same selfish spirit sought to, and finally succeeded in, destroying Christianity. Let me read from the Book of Mormon:

"And now it came to pass that when Moroni, who was the chief commander of the Nephites, had heard of these dissensions, he was angry with Amalekiah. And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it, *In memory of our God. Our religion and freedom. And our peace, our wives and our children.* And he fastened it upon the end of a pole, and he fastened on his head plate, and his breast plate, and his shield, and girded on his armor about his loins. And he took the pole which had on the end thereof his rent coat, (and he called it the Title of Liberty), and he bowed himself to the earth, and he prayed mightily to his God for the blessing of liberty to rest upon his brethren, so long as there should a band of Christians remain to possess the land. For thus were all the true believers in Christ, who belonged to the Church of God, called by those who did not belong to the church.

"And therefore, at this time Moroni prayed that the cause of the Christians, and the freedom of the land might be favored. And when Moroni had said these words, he went forth among the people, waving the rent of

his garment in the air, that all might see the writing which he had written upon the rent, and crying with a loud voice saying: Behold, whomsoever will maintain this title upon the land, let them come forth in the strength of the Lord, and enter into a covenant that they will maintain their rights, and their religion, that the Lord God may bless them."

My brethren and sisters, we have heard a great deal since the beginning of this devastating war, in regard to making the world safe for democracy. My appeal to you this morning is to make the world safe for Christianity, for if Christianity is safe, then is democracy safe also. Then is representative government by the people, and for the people, safe. Then are the principles of charity, and mercy, and justice safe, for these, and every other thing which the heart of man may desire in righteousness are made safe when the doctrines taught by the Redeemer are acknowledged to be the supreme law, and he the Law-giver.

So I appeal to you to reflect, and to resolve, in the words of Moroni: which I have read, that so long as there is a band of Christians left in the world, they will gird on their armor, the armor of righteousness, that the word of the Lord may be advocated in every nation, and if necessary the arm of every Christian be steeled to fight for the perpetuity of these eternal truths upon which the salvation of the world depends today. God give victory to the armies which are fighting in defense of these principles. May he give strength to the Latter-day Saints to properly perform their part in this great struggle, and above all may he give power to spread these truths among all nations, until the world shall be con-

verted, God's kingdom come, and his will be done upon earth, as it is in heaven, I pray, through Jesus Christ. Amen.

It was announced that the General Priesthood meeting would convene in the Assembly Hall at 7 o'clock to-night.

The choir and congregation sang: "America."

President C. Alvin Orme, of Tooele stake, offered the closing prayer.

Conference adjourned until 2 p. m.

AFTERNOON SESSION.

The Conference was called to order at 2 o'clock by President Joseph F. Smith, who presided.

The choir and congregation sang the hymn: "High on the mountain top."

Prayer was offered by Elder John Wells, of the Presiding Bishopric.

The choir and congregation sang: "How firm a foundation, ye Saints of the Lord."

ELDER JOSEPH F. SMITH, JR.

A call to repentance—Man's duty following repentance—Order in the government of the Church—Fallacy of purported and false visions and revelations by lay members for the people—Only one man properly called and appointed to receive revelation for the guidance of the Church—The word of the Lord on this subject which should set all doubts at rest—When the Elders speak by inspiration they speak in order and according to the doctrines and revelations given to the Church—Members are entitled to know for themselves, by searching

the revealed word of God—This word is not given in a corner but openly.

I trust and pray that I may be led, in such remarks as I may make this afternoon, by the Spirit of the Lord, for I desire, my brethren and sisters, to speak only that which will be in harmony with the word of truth as it has been revealed for the salvation of the children of men.

I was greatly edified this morning by the remarks of the brethren, likewise by the remarks of those who occupied the time yesterday. I rejoice in a knowledge, such as I have, of the truth and a testimony of the truth as it has been made known to us in the dispensation of the fullness of times. I will read, with your permission, a word or two from one of the revelations given through the Prophet Joseph Smith. This revelation was given in the year 1830, in October of that year, the portion to which I refer reads as follows:

Yea, open your mouths and they shall be filled, saying—Repent, repent, and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand.

Yea, repent and be baptized, every one of you, for a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

Behold, verily, verily, I say unto you, this is my gospel, and remember that they shall have faith in me, or they can in no wise be saved.

And upon this rock I will build my Church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you.

And ye shall remember the church articles and covenants to keep them.

And whoso having faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them.

And the Book of Mormon and the

GENERAL CONFERENCE.

Holy Scriptures, are given of me for your instruction; and the power of my Spirit quickeneth all things.

Wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom.

For behold, verily, verily, I say unto you, that I come quickly. Even so. Amen.

Now I desire to call attention to one or two things in these passages of scripture. In the first place in order that a man may be saved in the kingdom of God he must have faith in our Lord and Savior Jesus Christ, he must accept him and believe that he is indeed the Son of God and the Redeemer of the world. When he knows that, repents of his sins, and is baptized for the remission of his sins, then it is his duty to continue in well doing, remembering, as stated here, the Church articles and covenants to keep them; and the Book of Mormon and the Holy Scriptures which contain in great part these articles and covenants. For the Lord declares they are given of him for our instruction by the power of the Spirit which quickeneth all things. Now, the book of Doctrine and Covenants was not mentioned in this revelation for the very good reason that in the year 1830, in October, there was no book of Doctrine and Covenants; otherwise, without a doubt, the Lord would have added it to these scriptures and would have commanded us to search the things contained therein which pertain to our salvation. Indeed, we may say in truth that the revelations in the Doctrine and Covenants are included in the holy scriptures, for such they are.

Now, the Lord has revealed unto us in these modern scriptures as

well as in the scriptures that were given in ancient times, the necessary articles and covenants by which we may be guided and directed in church government and understand the truth of the gospel. Through the faith, diligence and heed we give to these instructions, we may know that the Lord and Savior of this world is indeed our Redeemer and the Son of God. We may know this provided our studies and faithfulness are guided by prayer, for in this same commandment, the Lord declared that we should pray always. "Wherefore," said he, "be faithful, praying always, having your lamps trimmed and burning, and oil with you."

I desire to say in connection with this which I have read that there is no reason in the world why each member of the Church should not have a thorough understanding of the principles of the gospel, of the order of the Church, and the government of the Church, so that none need be led astray by any wind of doctrine, or notion, that prevails among the children of men, which may come to their attention. If we are firmly grounded in the faith and built upon the rock, we will know the truth, the truth which will make us free. There is a lying spirit abroad in the land. In my travels in the stakes of Zion, my attention has been called, on a number of occasions, to a purported revelation or vision or manifestation, whatever it may be called, supposed to have been received by President Smith sometime in the distant past, in regard to events of great importance dealing with the nations of the earth and the Latter-day Saints. Many things in that purported vision, or revelation, are absurd. My attention has been call-

ed to this thing, and good brethren and good sisters have inquired of me to know whether or not there was any truth in that which had come to their attention. It is in printed form; and I have been under the necessity of telling them that there was no truth in it. Then, in other places I have discovered that people have copies of a purported vision by the Prophet Joseph Smith given in Nauvoo, and some people are circulating this supposed vision, or revelation, or conversation which the prophet is reported to have held with a number of individuals in the city of Nauvoo. I want to say to you, my brethren and sisters, that if you understand the Church articles and covenants, if you will read the scriptures and become familiar with those things which are recorded in the revelations from the Lord, it will not be necessary for you to ask any questions in regard to the authenticity or otherwise of any purported revelation, vision, or manifestation that proceeds out of darkness, concocted in some corner, surreptitiously presented, and not coming through the proper channels of the Church. Let me add that when a revelation comes for the guidance of this people, you may be sure that it will not be presented in some mysterious manner contrary to the order of the Church. It will go forth in such form that the people will understand that it comes from those who are in authority, for it will be sent either to the presidents of stakes and the bishops of the wards over the signatures of the presiding authorities, or it will be published in some of the regular papers or magazines under the control and direction of the Church or it will be presented before such a gathering as this, at a

general conference. It will not spring up in some distant part of the Church and be in the hands of some obscure individual without authority, and thus be circulated among the Latter-day Saints. Now, you may remember this.

Again, here is another thought I desire to call your attention to. Not very long ago a good sister, I suppose a good sister, one who means well, placed into my hands a purported vision, or revelation, which she claims she received, dealing with matters pertaining to the welfare of the people. Now, the Lord is not going to give unto any woman in this Church a revelation for the Church. He is not going to give unto any man in this Church, other than the one who is properly appointed, a revelation for the guidance of the Church, for everything will be done in order. When you find good sisters, or otherwise, and brethren, circulating revelations or manifestations which they themselves have received, you put it down that it is contrary to the law and the order of the Church and the doctrine the Lord has revealed. In the early days of the Church, back as early as the year 1831, a woman by the name of Hubble claimed to have received revelations which caused a great deal of confusion among some of the members of the Church because they did not understand the proper order. The Church was young, the people who had come into it were new and untrained so far as the gospel was concerned, and did not thoroughly understand the order of Church government. The woman was deceiving them. Also on another occasion one Hiram Page received what he claimed to be revelations, which he gave forth as coming from the Lord for the bene-

fit of the Church, and there was necessity of rebuking him. The Lord gave a revelation unto the Prophet Joseph Smith in February, 1831, declaring the proper order in the Church for the bestowal of revelation, a few verses of which I will read to you:

O hearken, ye elders of my church, and give an ear to the words which I shall speak unto you.

For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my Church, through him whom I have appointed unto you, to receive commandments and revelations from my hand.

And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead.

That provision for the appointment of another was never exercised, because the Prophet Joseph Smith did remain true and steadfast to the end, and there was no necessity for the Lord choosing another to take his place because of any transgression on his part. But, to continue:

And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments.

And this I give unto you that you may not be deceived, that you may know they are not of me.

For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

And now, behold, I give unto you a commandment, that when ye are

assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church how to act upon the points of my law and commandments, which I have given;

And thus ye shall become instructed in the law of my Church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me.

Now I maintain that there is no occasion for any member of this Church to have a doubt in his mind regarding matters of revelation as coming for the guidance of the Church, because when such things come they will come in the proper channels and be presented by those who are ordained to this calling and who are known to the Church. Therefore, when you hear these rumors, you put it down that they are false, and it is absolutely unnecessary for you to ask the question of anyone, because you ought to know by the inspiration you have yourselves whether or not they are true.

Now, just one more thought. I realize this, when the brethren, the authorities of the Church, the elders of Israel, speak unto the people, and they have the Spirit of the Lord, they speak by inspiration, and, as we read in Section 1 of the Doctrine and Covenants, when they so speak, that which they say is scripture, and the Lord will recognize it as such, and it is binding upon the people when they so speak as if he himself spoke unto them; but when they speak unto the people by inspiration, as they do from time to time, it will be in order and according to the doctrines and the revelations which have been given to the Church, so that all who hear may understand.

If we will hearken unto the words of the Lord and search for

ourselves and obtain knowledge from the Book of Mormon, from the Bible, from the Doctrine and Covenants, from the Pearl of Great Price, and from the instruction given us from time to time by the authorities of the Church, and seek to do the will of the Lord, remembering our prayers and our covenants before him, we will not go astray.

I wonder, let me say in conclusion. I wonder if we are indeed a praying people. I know that many of us pray. I doubt if we all do. I rather fear there are some among us who have neglected this important duty. In regard to this there is a statement in Section 68 of the Doctrine and Covenants that I think our attention should be called to. The Lord says here that it is the duty of parents to teach their children the principles of the gospel before they reach the age of accountability, and among other things that they should teach them is to observe their prayers; and further on in this revelation we find the following:

And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people.

Now, I say this is a very serious thing. We ought to be a praying people, and if there are in Zion those who do not observe their prayers in the season thereof, they are amenable to the law of the Church and may be brought before the judge, or in other words, the bishop, and he can try them for their fellowship, because the Lord himself has declared it in these words which I have read unto you.

Now, let us serve the Lord and

keep his commandments, labor in righteousness, and in all things remember our covenants and look for guidance to the captain of the ship, and not be led astray by what may be purported as having come from him when it is done in a corner and not openly and above board and presented to the Church in the proper manner. The Lord bless you is my prayer in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

SPURIOUS REVELATION.

Again I feel that it is an opportunity for me to say a few words. This wonderful, mysterious revelation that I have been said to have received a great many years ago, was given in French, and I never knew but two or three words in French in my life; consequently, I could not have been the originator of that revelation. I want you to understand that. I have denied it, I suppose, a hundred times, when I have been inquired of about it. It was gotten up by some mysterious person who undertook to create a sensation and lay the responsibility upon me. I am not guilty. When the Lord reveals something to me, I will consider the matter with my brethren, and when it becomes proper, I will let it be known to the people, and not otherwise.

HOW THE "BLACK," "RED" AND "WHITE HORSE" REVELATION WAS STARTED.

The ridiculous story about the "red horse," and "the black horse," and "the white horse," and a lot of trash that has been circulated about and printed and sent around as a

great revelation given by the Prophet Joseph Smith, is a matter that was gotten up, I understand, some ten years after the death of the Prophet Joseph Smith, by two of our brethren who put together some broken sentences from the Prophet that they may have heard him utter from time to time, and formulated this so called revelation out of it, and it was never spoken by the prophet in the manner in which they have put it forth. It is simply false; that is all there is to it.

HOW THE STRANG REVELATION WAS CONCOCTED.

In 1858, I had the privilege of traveling through California with Charles Wesley Wandell, a former member of the Church of Jesus Christ of Latter-day Saints, and at that time also a member of the Church. He told me himself, in the presence of witnesses, that he wrote the document himself on which the organization of J. J. Strang was founded, and he was never so surprised as when he found that J. J. Strang accepted his vagaries for a revelation from God, and he had only laughed at it and repented of it ever since.

HOW MEN MAY KNOW THE TRUTH.

Now, these stories of revelations that are being circulated around are of no consequence except for rumor and silly talk by persons that have no authority. The fact of the matter is simply here and this. No man can enter into God's rest unless he will absorb the truth in so far that all error, all falsehood, all misunderstandings and mis-statements he will be able to sift thoroughly and dissolve, and know that it is error

and not truth. When you know God's truth, when you enter into God's rest, you will not be hunting after revelations from Tom, Dick and Harry all over the world. You will not be following the will of the wisps of the vagaries of men and women who advance nonsense and their own ideas. When you know the truth you will abide in the truth, and the truth will make you free, and it is only the truth that will free you from the errors of men, and from the falsehood and misrepresentations of the evil one who lays in wait to deceive and to mislead the people of God from the paths of righteousness and truth. God bless you. Amen.

A trio, "Loyalty," voices selected from the choir, was sung.

ELDER JAMES E. TALMAGE.

The comprehensiveness of the gospel—Things of men and things of God—The one to be rooted up, the other to endure—The present the predicted time of commotion—A day of shaking—The Church of Jesus Christ not sectarian—A reorganized Church of Jesus Christ impossible—A new and an everlasting covenant.

I believe that no person who has followed the addresses at this conference can fail to have reflected upon the comprehensiveness of the gospel of Jesus Christ. The truth has been declared unto us in simplicity and plainness. We have not gathered here to listen to fervid oratory, or impassioned speech, but we have heard again and again the eternal truth delivered with that eloquence that appeals to the heart instead of to the ear. We have had instructions given unto us relating to the affairs of every-day life, go-

ing back into the eternities that preceded mortality, and onward into the eternities beyond the grave.

We have learned that the things of man shall endure as man endures, and that the things of God are eternal as He is eternal; that in the things and affairs of man the authority of man is operative, and that, in the affairs of heaven, only the authority of heaven is valid. There is nothing new in this; it was preached in earlier dispensations; and, indeed, has been made known to those who would listen, even from the time of Adam. I remember that on one occasion the Christ was particularly emphatic in elucidation of that eternal truth. There came to Him certain hypercritical Jews who, not being able to answer His doctrine, undertook to find fault with some trifles in the life and conduct of His followers, as you may read for yourselves in the fifteenth chapter of Matthew. They came asking why His disciples transgressed the tradition of the elders, in that they ate without first washing their hands, and the Lord turned upon them, it seems to me—I believe He sometimes became incensed, and if He ever did He was incensed on this occasion, for when they asked Him that question He said unto them:

“Why do ye also transgress the commandment of God by your tradition?” Mark you, not by the law. It was no part of the law of Moses, the thing that they did, and for which He arraigned them. It was only their rabbinical tradition, and this was it. “For God commanded, saying, honor thy father and thy mother.” And then He went on to explain and bring home to them the fact that they sanctioned dishonor to father and mother: “Ye hypo-

crites,” said He, “well did Esaias prophesy of you saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.”

Then crying out to the multitude He said unto them: “Hear and understand; not that which goeth into the mouth defileth a man, but that which cometh out of a man, this defileth a man.”

And now for the point I would have you specially observe: “Then came his disciples and said unto him, Knowest thou that the Pharisees were offended after they heard this saying? But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”

“Every plant which my heavenly Father hath not planted, shall be rooted up;” and conversely: Every plant which our heavenly Father hath planted, shall endure. So it is with the institutions on earth. Every one that has not been formed in accordance with the will of God shall be rooted up, overthrown, or brought into the dust. This is the day of commotion. Have you never read that all things should be in commotion in these the last days? This is the day of shaking, when everything that can be shaken shall be shaken, and only those things which are established upon an eternal foundation shall endure. The writer of the epistle to the Hebrews understood that principle, as is plainly set forth in his warning to the people: “See that ye refuse not him that speaketh” referring to the

Christ, "For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

The things of God are not to be shaken by the boom of man's greatest artillery; they shall endure in spite of bomb and shell. But the handiwork of man shall be shattered and crushed. So not only all material things, but all man's theories and conjectures and philosophy, and science falsely so called. One of the results of the great conflict into which the world is plunged shall be the dethronement of German philosophy, as well as the overthrow of German autocracy, for much of it is false and shall not endure. Right glad am I that we stand upon the rock of revelation, and though the rains may beat and the winds may blow, we shall not be moved unless we get frightened and abandon the refuge of safety, and be swept into the whirlpool of man-made doctrine. True it is that kingdoms rise and fall sometimes by direction, sometimes by permission of the Lord, by allowance, because of His respect for higher laws. He will not interfere with the agency of nations or of individuals.

But I do not believe that God ever planted the plant of tyranny or kingly despotism. That is a weed that He has permitted to grow up, and you know how careful He is not to prematurely root up, as evinced

by His own teaching to the people in that wonderful parable of the wheat and the tares. The impetuous disciples would have rushed into the field to pluck up the tares, but He forbade them, saying, "Let both grow together until the harvest, and explained to them that any forceful extirpation of the tares would have imperiled the wheat.

Never before, since the days of the Son of Man in the flesh, has the earth been prepared for the kind of government that shall be established abroad as it has been established here. Fifty years ago, twenty years ago, ten years ago, to have attempted forcibly to extirpate the weeds of autocracy would have imperiled the wheat of real democracy. There is a wonderful element of timeliness in all the doings of God, and He doeth all things well, and in the right season.

The gospel of Jesus Christ is given of God; it is eternal. Have you ever found a single passage in Holy Writ that indicates in the least degree any revision or alteration of the fundamental laws and principles of the gospel? Have you ever found it necessary for God to amend Himself and His words? Men make constitutions and enact laws, and then have to repeal and alter them, but the fundamental laws of truth are eternal; they will never be amended, they will never be changed. As declared to Adam, so is it declared unto the world today: Except ye have faith in God and in His Son Jesus Christ, as the one and only Savior and Redeemer of mankind; except ye repent of your sins with a real and genuine repentance; except ye be baptized by immersion in water, at the hands of one having authority, and receive the gift of the Holy Ghost by the

authorized laying on of hands, there is no possibility of your finding place in the kingdom of God. We look in vain for modification or qualification. The gospel is as simple today as it ever has been, and it will never be less simple. Therefore the Church of Jesus Christ, which is the earthly embodiment of the gospel, the organization through which the gospel is to be declared to the world, is established in this dispensation, for so the Lord hath declared, never more to be thrown down. You have never learned of any revision, amendment to or alteration in the law of the gospel of Jesus Christ, and in the form of the church. Like the gospel itself, the church adapts itself to the necessities of the times, to the conditions of life, but without the alteration of a single vital principle revealed of God.

The world is full of sects and churches, and there is scarcely one that has not a counterpart in the form of a revised or reformed or reorganized sect; but the Church of Jesus Christ of Latter-day Saints is no sect. Even its worst and most unprincipled critics have never ventured upon such a palpable falsehood as would be the declaration that this is a sectarian organization. What was it ever dissected from? From what other organization has it ever been divided? And the thought of division, breaking away from, is essential to the idea of a sect. Now, be it known that the Church of Jesus Christ of Latter-day Saints is no sect. It is an original creation with the Lord, and when reestablished upon the earth in this age of the world it was a restoration. Therefore, if I may be permitted the paradoxical expression, I would say that the concept of a re-

organized Church of Jesus Christ is unthinkable. Such a thing cannot be. It would mean that the Lord had changed His word, and that when He said that this, the restored church or kingdom of God should nevermore be thrown down, He spoke falsely; that after all, these are not the last days; that this is not the dispensation of the fulness of times; that there is to be another restoration. Such contradiction in terms my mind is altogether too feeble to comprehend. This Church will never be reorganized. There never will be a reorganized Church of Jesus Christ upon the earth. There can be none such, except as man misuses names.

My heart and soul are in this Church for what it is. I cannot be mistaken. I take it to be what the Lord has said it is, and if it be not that, it is but another deception of the devil. But the glorious fact is that its fruits are not the fruits of deception; they are love for humanity, reverence for liberty and the inherent rights of men, tolerance for another's opinions, as long as he does not carry his opinions, if they are wrong, too far, so as to infringe upon the rights of others. I am willing that a man shall believe just what he likes, as long as he does not try to force his belief upon me, if I think he is wrong.

Now, in this day of whirl and swirl, when all things are in commotion, and men's hearts are failing them, is there no sure anchorage for our individual barks? Is there no haven of safety to the great ocean of unrest? Thank God, we find it in His word; for all that the Lord has foretold shall come to pass literally and in fulness. To regulate the things of God, to administer in the ordinances of heaven, requires a

power higher than any that man can originate or arrogate to himself. I doubt if any one would challenge me to serious debate upon that proposition. Let Cæsar regulate the things of Cæsar, if you will; but do not let Cæsar try to administer the things of God, for God's house is not a house of confusion. Reference to this great principle was made yesterday. Men may establish laws, and so far as they are not infringements upon the inherent rights of men they are valid and must be obeyed by all concerned; but no legislature, no parliament, no congress created by man, can legislate with regard to affairs beyond the grave. As illustrated by the instance referred to yesterday—the covenant of marriage—man may establish laws and may perform ceremonies of marriage to be of effect “until death do you part.” Those are the very ominous words that occur in many prescribed ceremonies. But we regard marriage as something more than a ceremony. It is an ordinance, and that ordinance can be administered only by those having the authority of God, if it is to be in effect beyond the grave. And so with every other relationship that is established by and among men.

Permit me to read to you from the 132nd section of the Doctrine and Covenants, wherein the Lord says:

“Behold! mine house is a house of order, saith the Lord God, and not a house of confusion.

“Will I accept of an offering, saith the Lord, that is not made in my name!

“Or, will I receive at your hands that which I have not appointed!

“And will I appoint unto you, saith the Lord, except it be by law,

even as I and my Father ordained unto you, before the world was!

“I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord;”

“And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection saith the Lord your God;

“For whatsoever things remain, are by me; and whatsoever things are not by me, shall be shaken and destroyed.”

Could it be otherwise? Human institutions, purely human institutions, will end with human life, and in and after the resurrection they will have no place nor name; but the institutions established by the authority of heaven shall endure, and these alone are the things that can endure. In the same revelation we find this doctrine set forth, with which I am sure you are familiar, but on which we may well refresh our minds, relating to what the Lord calls by the comprehensive and significant name of “A new and an everlasting covenant.”

“And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of

nine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead."

Is that not consistent with our conception of the eternal character of the gospel of Jesus Christ? Were the power to direct this authority in operation vested in more than one man upon the earth at a time, there would be introduced at once the possibility of confusion and of a conflict of authority. With respect to the word of the Lord as given unto the people, I do not think that you have found any of the general authorities of the Church, of the Council of the Twelve or others, who have independently undertaken to give out to the people any new revelation involving vital principles of doctrine or practice; and no one of them would think of doing it until it had been submitted to the one man who holds the keys of that power and priesthood here upon the earth at this time. God's house is a house of order. I repeat. Let us put ourselves in order, if there be need of such renovation, that we may be fit for an abiding place in the Lord's kingdom: for while the Church shall never be reformed and reorganized, there is need of individual reformation in many cases. I trust that we shall increase in faith and in works, and come to be what the Lord would have us be, and serve Him with full purpose of heart, that we

may be ready to go out when the cry shall be heard, as soon it shall be heard, "Behold, the Bridegroom cometh; go ye out to meet him." For such I pray in the name of the Lord Jesus Christ. Amen.

ELDER STEPHEN L. RICHARDS

The gospel in application—Necessity of utilizing all existing organizations of the Church—Eminent need of counteracting the influences of the world—Our opportunity and obligation to cultivate the spiritual in man—The high mission of America in the world, to be accomplished largely as the Church fulfills its destiny among God's children.

Great truths have been declared in our hearing at this conference; the eternal principles of the gospel have been pronounced with marked and impressive emphasis. I have been built up in my spirit, and stimulated in my resolution to keep the commandments of God, and to do his will; and I am certain that the feeling that has come to my heart has come to the hearts of all those who have heard the inspired words of this conference.

The excellent themes of the gospel, however, can save the souls of men only as they find application in their lives. The spiritual refreshing that we get from a consideration of these great truths cannot be effectual in bringing the exaltation and the glory that we hope for, unless we incorporate them into our lives. I have been thinking, as I have listened to the exposition of these great principles of truth, how it may be possible for the men and women here gathered to disseminate them in such a manner as to bring them home to those who so sorely need them, and upon whom the Church and the country and all depend for advancement and progress.

I have looked through this great congregation, and so far as I am able to see in to this sea of faces there are substantially none of the young men to whom our beloved Elder McKay addressed his stirring appeal here this morning: I can discern scarcely one of the whole number present who has not reached maturity, whose life and habits are not substantially formed, and who, according to the best of my opinion, is not conducting himself in substantial conformity to the principles of the gospel and attempting to live according to its teachings. But we know that there are thousands of young men and young women in the Church of Christ who do need the refreshing and the upbuilding which comes from the exposition of these great truths. We do know that there are many who need to have the word of God brought home to them, so that they may live according to it and entitle themselves to the rich blessings which are promised to the faithful and the good. Not only do we know that there are to be found thousands of such young men and young women within the Church, who are sorely in need of these saving gospel principles, but we know that there are countless millions, both of young and old in the world, who need these great truths and their adoption in their lives. Hence we are confronted with this momentous question: how shall we perform our service and our obligation to those who are not here, and who do not come within the sound of the inspired voices which have so eloquently and impressively declared the great truths of the gospel?

Some one said yesterday that this was a representative gathering. I think it is indeed representative, be-

cause as you look over the faces of the men and women here you see that they are in the main the officers of the Church, the officers of the various organizations which make up the Church; and it is fortunate indeed that these men and women come to receive the word of the Lord, and are able to carry it back to those whom they represent. We have been given these Church organizations to provide for all the needs of the people. There is the great organization of the priesthood, with the various quorums, appointed by the Lord. How eminently proper and fit it is that these quorums of the priesthood should see to it that the word of God is taught to their members, and that they use their good offices to see that these great principles of the priesthood and of the gospel of Jesus Christ are made applicable in the lives of those to whom this delegation of authority is given. To my brethren who preside over these quorums I suggest that when they go to their homes they try to give to those who have not come to this great gathering of the Saints, something of the Spirit and of the words of instruction that have been here so forcibly and impressively given.

Aside from the quorums of the priesthood there are the auxiliary organizations of the Church, given through the providence of the Lord as helps to the priesthood, for the establishment of his word and truth in the hearts of the people. These organizations are chiefly devoted to the care and nurture of the young in the principles of the gospel. What remarkable opportunities we enjoy in these splendid organizations, but how essential it is that every one of them be used to its full extent. To my thinking, there has never been

a time in the history of the Church when there was more real need of using these great auxiliary organizations of the Church to the full measure of their capacity, than there is today. Our young people are surrounded with influences, the like of which have seldom, if ever, been brought to them in such large measure as we see now. Everywhere and on every hand come the influences of the world. In our schools, in the work in which our young people engage, in every environment of their lives is to be found prominently and predominantly the influence of the world. Our schools are devoted to the culture that comes to the mind. They do something to help improve the bodies of the boys and girls, but they eliminate every single thing that would contribute to their spiritual growth and advancement. They will not even permit the reading of the word of God without comment in many of them, and they place the ban upon any teaching that tends to teach boys and girls their relationship to God, and their true relationship to each other. All that partakes of the Spirit has been banished from the schools. What a great need there is for something to take the place of this great loss in the educational processes of the day. How necessary it is then that the Sunday Schools, the Mutual Improvement Associations, the Religion Classes, and the Primary Associations, receive the support and the cooperative assistance of every man and every woman in this Church.

I tell you, my brethren and sisters, we cannot hope to counteract these outside influences unless we unite in bringing to bear upon the minds and the hearts and the souls of our boys and girls the precious

influences of the gospel of Jesus Christ. We must let them know the beauty, the comprehensiveness, the desirability of the incorporation of these great principles of the gospel in their lives. We must counteract this environment. We must let them know that the spirit of the world will lead them away from the Spirit of God, and we must infuse into them a testimony of the truth of this gospel, and a desire to live it and to keep the commandments of God. To that end I take it we must use the utmost of our endeavor to teach our boys and girls to keep themselves ever clean and pure and wholesome, so that they may be in condition to receive of the Spirit of God and a testimony of the truth. The Spirit of God cannot dwell in unclean persons, and whenever our boys and girls are permitted to go astray, they alienate themselves from this benign Spirit which keeps them true, and which will lead them back into the presence of their Father in heaven.

I plead for the young people of the Church. We have all the agencies that we need. Unlike the people of the world, we have every organization that is necessary for the care and the protection of our youth. I have heard men and women engaged in the social work of the world wonder what on earth they could do to meet the emergency that has arisen at this time of war, and to provide methods and means of protection against the evils that war always brings to people. We have that protection; all of these means are at our disposal, and it seems to me that it is for us here highly to resolve that each and every one of us, as the representatives of the people of

God, will use our best effort, will devote ourselves and lend ourselves to the great task of keeping our boys and girls free from the influences of the world, and of implanting in their hearts the sacred principles of truth which have been enunciated here at this great conference of the Church.

No man can do a bigger thing, nor a better thing in this world, than to save his fellowmen. No man can do a bigger job than to teach boys and girls the principles of truth. We are essentially a great body of teachers. We ought to devote ourselves to our callings. We ought to equip ourselves with everything that we can get in order to help us counteract the evils that come into our midst, and to keep our boys and girls true. We have heard, in a most impressive way, of the destiny of America. We believe that which has been said. We all know that this is the land of Zion, and that from this great country shall go forth the saving principles of liberty and freedom to the ends of the earth.

Is it presumptuous to say that this great land of America can only accomplish its high mission in the world, just to the extent that the Church of Jesus Christ of Latter-day Saints accomplishes and fulfills its great destiny among God's children? I believe it to be the truth. I believe that right here is the nucleus of the great principles of the gospel of Jesus Christ, that must spread out from these mountain valleys into this great land of America, and from thence to the very remote corners of the earth, in order that people may be given the opportunity of embracing the gospel of Christ, which is the true law of liberty. God help us, my breth-

ren and sisters, to so live this gospel that the sermon of our lives shall preach it everywhere we are known and spoken of, and help us to protect ourselves against the incursion of the follies and the sins of the world, to keep ourselves immaculate and spotless before God, that his Spirit may be with us and go out from among us. These are the desires of my heart, and I believe that they are the desires of the men and women who are here assembled. May we all go forth and keep the commandments of God, and teach our children in their homes and the organizations of the Church the truth of the everlasting gospel, and prevail upon them to live clear and free from the sins of the world, I humbly pray, in the name of Jesus. Amen.

Edna Gottberg sang the sacred solo, "I will lift up mine eyes to the hills," Psalm 121.

Announcement was made of the holding of overflow meetings tomorrow in the Assembly Hall, 10 a. m., with Elder Stephen L. Richards, of the Council of the Twelve presiding; 2 p. m., with Elder Anthony W. Ivins, of the Council of the Twelve, presiding; also open air meetings, near the Bureau of Information, the weather permitting, at 10 o'clock, a. m., with Elder Joseph W. McMurrin, of the First Council of Seventy, presiding; and at 2 p. m., with Elder David O. McKay, of the Council of the Twelve, presiding.

The choir and congregation sang the Doxology, and the closing prayer was offered by Elder Junius F. Wells of the General Board, Y. M. M. I. A.

Conference adjourned until 10 o'clock Sunday morning.

THIRD DAY.

Conference continued in the Tabernacle, Sunday, October 6, 1918, 10 o'clock a. m., President Joseph F. Smith, presiding.

The great congregation, filling every available space, was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn, "Come, let us anew our journey pursue."

Elder Arthur Winter, offered prayer.

The hymn, "Sweet is the peace the gospel brings," was sung by the choir.

President Joseph F. Smith said: I understand there are 42 members of our choir, many of them among the best of our singers, who are now in the military service of the United States." He also announced the overflow meetings in the Assembly Hall; and at the Bureau of Information, the weather permitting.

ELDER RICHARD R. LYMAN.

Why should we come together, so often in worship?—Purpose of meeting is to learn to do better—The lesson of the Pharisee—The fundamental make-up of Government and Church is their sons and daughters—To make good men and women of them is an end for which we struggle—An example of missionary work—Importance of the greatest Church and Nation—A letter from which may be learned how more successfully to teach—Institutions in which the Latter-day Saints have aid in teaching their children.

I certainly desire that while I stand before this great congregation, the words I speak may be prompted by that same excellent

spirit which has directed the other utterances of this conference.

It seems odd that we should meet together so frequently and should have such tremendous interest in this one subject—the gospel of Jesus Christ. The reason we are not weary from this repetition is that the gospel of Jesus Christ is classic. A classic grows better and dearer and sweeter with repetition, "it is always new and incapable of growing old."

As I see these presidents of stakes their counselors, their bishops of wards and counselors, high counselors and other leading Church men sitting here day after day listening to the teachings of the servants of our Father in heaven, and realize what important elements they are in a business and financial way, in their respective communities, I appreciate that they regard, as do we all, these meetings, these conferences, this worship of ours, as of first importance. What are we struggling for? We are aiming to reach perfection. We sang it yesterday in that glorious hymn: "Thus on to eternal perfection, the honest and faithful will go."

It was intimated yesterday by one speaker that perhaps all of us are not living in strict conformity with some of the teachings and practices of the Church. It was said, with regret, that some of the members of the Church may not be prayerful. Perhaps some do not pray in secret, and there may be some who do not pray with their families. Why is it necessary that we should pray in secret and that frequently? Why is it necessary that we should pray

with our families? Why is it necessary that we should come together so often to worship? The reason is because we are clothed upon with mortality. We all have tremendous imperfections. We all have shortcomings and weaknesses to overcome. We pray in secret, we pray with our families, we go to our places of worship, we come together as we have met this morning to worship in order that we may become perfect, even as our Father in heaven is perfect. When we go from this building, this conference will not have been a complete success if as a result of it we say only in our hearts, "How well the brethren have spoken." We should leave this service with bowed heads thinking. These meetings should make us all reflect and resolve anew to be better. This lesson is beautifully and forcefully taught by the following familiar but classic lines from the scriptures:

Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

I fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

And the great Master said:

I tell you, this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Here in humility we are studying, teaching, learning, helping one another to be perfect in accordance

with the teachings of the gospel of Jesus Christ. We believe in being honest. Are we honest? We believe in being true. Are we true? We believe in being chaste. Are we chaste? We believe in being benevolent. Do we love the unfortunate, do we feed the hungry? do we clothe the naked? do we visit the widows and the fatherless? We believe in doing good to all men. Are these teachings a part of the gospel of Jesus Christ. Until we are able to love perfectly in accordance with it, we have reason to meet, we have reason to pray, we have reason to worship, we have reason to partake of the sacrament. All the things we aim to do that we may finally be perfect, even as our Father in heaven is perfect.

The gospel of Jesus Christ—it includes every earthly and heavenly thing that is good for man. Every rule, every teaching, every philosophy, every principle, that lifts man up, that makes him strong, that makes him better, that makes him Godlike—all these things belong to the gospel of Jesus Christ. That we may more nearly live in accordance with it is the purpose of our meeting. If here or elsewhere, in any philosophy, or in any science, the "is anything virtuous, lovely, or of good report, or praiseworthy, whether it be in our own country, or any other country, whether it be in our own or any other church, we Latter-day Saints, seek for these things.

In our great democratic government, the fundamental element in its makeup is its daughters and its sons. In this Church of ours, in our own families, the fundamental element is also our daughters and our sons. To make these men and women truly good, truly wise

truly Godlike, is one of the ends for which we struggle. The spirit of the gospel of Jesus Christ tends to lift men up—to make them stronger and better. Nor are our labors confined to our own families. We do missionary work with our friends and with our associates and with our neighbors.

Only a little while ago I sat during an evening with a man who is comparatively old. He said that one of the traveling brethren of the Church came to him when he was a young man, and he said, "I will never forget the lessons he taught me." He came into my place in the early evening; and explained that he was to leave at five o'clock the next morning, but he said, "I want to talk to you. I want to teach you. I want you to know the gospel of Jesus Christ. I want you to be a man. I want you to be clean. I want you to read the scriptures, I want you to be familiar with the life and teachings of Jesus of Nazareth."

"He not only pleaded with me for an hour or two hours, but all night long. At five o'clock in the morning his team came and he drove away without having taken off his coat or his shoes. He would not be satisfied until I told him that I would give the matter serious consideration, and if upon investigation I found these things as he represented, I would be willing to lay my work aside and go into the mission field and teach others. He came to me thus earnestly when I was a boy, and he made me a man. He taught me to look towards the rising sun. He gave me an ambition. He taught me to be clean.

"I have introduced you to my sons and to my daughters, to my sons-in-law and my daughters-in-

law and you have seen my grandchildren. For these, for the example I have set them, I am indebted to the man who labored so earnestly all night long to induce me to take a mission. If some degree of success is coming to my children and you can see that it is, I feel sure, that it is to a degree because of, and not in spite of, the life of their father." This is an example of the intense missionary spirit—the desire to do good to others—that fills the hearts of faithful Latter-day Saints.

The important element in the Church, in the Nation, in the family, as I have said already, is our daughters and our sons. We want them to be true, we want them to be good, we want them to be virtuous. We are meeting here, we are uniting our hearts, we are uniting our faith in prayer to our Father in heaven that he will give us the power to bring them up as they ought to be brought up. O, that we had the faith, O, that we had the power, O, that we had lived the life that would bring such faith that we could know that those who have gone abroad, would come back to us clean, noble, men of God, protected by his Spirit from every harm! Who is there here that has always prayed, who is there here that has always had the faith, who is there here that always partakes of the sacrament worthily, and therefore has the right to expect such a blessing? Who is there here that deserves to have the life of his son preserved by the power of God? Being mortal we each and all have reason to smite upon our breasts and exclaim, "Father, have mercy on me a sinner." We are struggling for the good, for the salvation, for the education, for the progress, of our daughters and our sons. In this

great struggle we need our heavenly Father's help.

I have in my hands a recent number of *The Outlook*. In it is a letter written by a father to his soldier son. From this letter, some of us may perhaps learn how, more successfully to teach our own sons.—I quote with a few slight changes the following portions of the letter.

My son, hold fast always to the grand old Anglo-Saxon ideals of personal chastity. So live, that when you return, you will not have to turn away from your mother's or your sister's kiss.

The part religion will play in all these things of which I have written, I shall not amplify, but only remark, it needs all the assistance of a supernatural faith, a faith in God, to keep most of us, all the time, up to the level of our possibilities."

We pray, we fast, we partake of the sacrament,—we live the lives of Latter-day Saints so as to have this faith.

I have written you a long letter; but, as I see before me on my table this portrait of a boy in uniform who is taller than his father, and, thank God, better equipped for life and fitter to command men and himself, I have been moved to go on and on to the point of tedium. Let me whisper a secret. While it has tickled my vanity to know how proud you are of your father's little successes, and while this has been a real spur to me, yet all the while I know, and so should you, that you, my son, are my real success. Every line of your clean, strong body, every expression of your alert, steady mind, has been to me a joy beyond all rewards of money or distinction or service. I suppose children never can know until too late what they mean to parents. If this letter were not already so long, I could tell you tales of men known to me personally and to the whole world, who would gladly give every dollar they possess and every shred of fame, if their sons

were only honorable, useful, and noble men. I blush to think how often I've boasted of you, my boy. All that ever I dreamed of doing or being I know you will accomplish, if you come through this war alive.

As for that, it is in the hands of you and God. Remember there are a thousand things worse than being dead. I know you will never take an ignoble chance to live or refuse a noble chance to die. Either would be sorrow's crown of sorrow to your mother and me, who have poured into your life more than you can ever surmise—more, even, than we possessed, it seems—of high purpose and expectation and patriotism. You are the flower and fruit of our life; therefore, we thank God daily that you are a good soldier of the world's welfare and of the American flag.

We have in the Church of Jesus Christ of Latter-day Saints our Religion Classes, the Primary Associations, the Mutual Improvement Associations and the Sabbath-Schools all devoted to the training of our boys and girls. In these we struggle, we try, we pray, we fast, we teach, we partake of the sacrament and we worship, in the hope that our Father in heaven will bless us with wisdom to so bring up our daughters and our sons that to us, to him, to the Church, and to the country, they will be a credit.

A sacred tenor solo: "O divine Redeemer," was sung by G. W. Charlesworth, of Idaho Falls.

ELDER HYRUM G. SMITH.

(Presiding Patriarch of the Church.)

I am grateful for another privilege of meeting with the Latter-day Saints in general conference, and trust that while I stand before you I may be blessed with that same sweet spirit which has ac-

accompanied my brethren who have already spoken to you. I know that our Father in heaven is kind and merciful unto us, and that he, like all natural fathers, is grieved when he hears his children cry in distress. He is also grieved when he sees his children suffering because of their sins or their weaknesses. Our Father in heaven, like our fathers in the flesh, loves to see our purity and our good lives, our good examples; he loves to see us grow in good and in doing good.

In section 1 of the Doctrine and Covenants, we read these distinctive words:

“For I the Lord cannot look upon sin with the least degree of allowance;

“Nevertheless, he that repents and does the commandments of the Lord shall be forgiven.”

Now, he does not say how soon that forgiveness shall come, but does make it plain that he will forgive those who repent and keep the commandments of the Lord.

I have been very much blessed and edified in the instructions of the general authorities of the Church, and in their remarks concerning the holy priesthood and the officers therein. I desire to add my testimony concerning the faithfulness of the brethren and sisters who are called into positions of responsibility throughout the stakes and wards of Zion, for we have men and women who love the Lord, who love to obey his commandments, and are receiving his mercies and favors in their labors, in their homes and in their ministry among the people; and those who are crying unto the Lord, or those who are suffering in sorrow or sin are

but few. We have also discovered beauty and harmony in the organization of the Church. We find here the order of which the Lord has spoken, the different officers of the holy priesthood, from the lowest to the highest, and each one knows his place and his duties. The deacon knows his place, the teacher knows his, the priest, his, and so on up the scale in the priesthood.

Elders know their places and their duties. Many of them go abroad in the earth preaching the gospel, baptizing honest and converted souls into the fold of Christ. They do not do these things just because they have the priesthood, but because they have been given special appointment and they are working in the order which has been appointed unto them. Going on up the ladder in the priesthood, we have other officers who labor not only because they have been given an office of power and authority, but because they have been called and appointed and given a particular field of labor. We have bishops who preside over wards. Each one presides over the particular ward which has been appointed unto him. He does not preside everywhere just because he is a bishop. Neither does the elder labor everywhere just because he is an elder, but he labors only in the field appointed unto him.

We have in the Church a number of men who have been called and ordained to administer blessings unto the people, blessings of comfort, blessings of prophecy, when they are directed so to do. These men are given an office in the priesthood, and just because they have this office, it does not mean that they can bless every-

where and everybody, but, like the bishops, elders, and other officers in the priesthood, they are given their particular field of labor. So we would have the Latter-day Saints understand that in the Church, which is a part of the kingdom of God, there is order, and the officers of the priesthood are the men who should establish and maintain this order in the Church, that the work of the Lord may go on with his blessings upon it. There are a number of members of the Church who go about from place to place, from one ward and from one stake to another, seeking their blessings, which may be permissible if done in strict accordance with the established order of the Church; otherwise they are out of order. If they have a righteous purpose, a righteous desire, it is their privilege to secure their blessings from the Lord at the hands of the brethren who are ordained to the office of patriarch; but I would like to admonish my brethren and sisters not to seek blessings of men only, but seek the blessings of the Lord at the hands of his authorized servants. It does not matter particularly who the man is, if he holds the keys to your blessings, and if you live in his stake or in his field of labor, he is authorized to administer unto you the blessings of the Lord.

I trust, my brethren and sisters, that we shall all receive our blessings, and that we shall understand that they are predicated upon obedience to the law of the Lord. The Lord has made the laws upon which our blessings are predicated, and if we observe those laws then the Lord is bound, he says, and we shall receive the blessing; but if we have committed sins which are displeas-

ing before the Lord, if we have broken his commandments, we may deceive his servants here upon the earth, we may deceive the bishops, the presidents, the patriarchs, or other servants of God, perhaps may secure the words of a blessing, but the Lord who gave the commandment, who knows the law, who knows our sins, will not give the blessing until we have rendered obedience unto the law upon which it is predicated. So that, though it may be possible for us to deceive our fellowmen, let us not think that we can deceive the Lord; for he knows our hearts, our desires, our deeds, and will reward us day and night, year in and year out, according to our faithfulness in observing his commandments as they have been given unto us.

So let us, brethren and sisters, learn the laws upon which our blessings are predicated, and then render obedience unto them. Then our promises will be sure and we will not have to practice deception in any way to get a blessing which might otherwise be withheld from us.

The Lord desires to bless his children, he has in store every blessing that is needful for the faithful; and, as his servant, I invoke his blessings upon you, my brethren and sisters, and upon the faithful Latter-day Saints throughout the world, whether they be gathered here, or whether they be in their homes abroad, I invoke the blessings of God upon them all.

I pray that the Lord will continue to bless his servants whom he has called to hold positions of responsibility in his Church; that he will continue to heal up the body of our dear president, that he will comfort and sustain him and preserve him

yet many years to live with us in usefulness according to his desires, to teach us both by his word and by his deed, as he has done so nobly in the past seventy years. We love him and we know the Lord loves him. We cannot hold up before our Father in heaven a more noble example of faithfulness in all the history of the Church. And so I pray with you, my brethren and sisters, that the Lord will continue to remember him, and also his associates in the holy priesthood and in the organizations of the Church, down to the least and last one called, that the work of the Lord may continue to grow in the earth. I also pray and invoke the blessings of the Lord upon good governments throughout the world, upon those who are called to establish good governments, that these may be established as this government was established, under the power and influence of the Holy Spirit.

God bless you, my brethren and sisters; God bless all faithful Latter-day Saints, and the honest in heart in all the world, that the truth may be learned and obeyed, that God's purposes may be brought to pass, that peace again may soon come to the world; and I pray for these blessings and invoke them upon us all in the name of the Lord Jesus Christ. Amen.

Iniz Robinson, of the California mission, sang a sacred solo, entitled, "My Faith in Thee."

ELDER CHARLES W. NIBLEY.

(Presiding Bishop of the Church.)

This is a duty from which I naturally shrink. To address so large

a congregation as I see before me, rather fills my spirit with awe. Nevertheless, I am glad to meet with you and to try to fulfil the duties always that are assigned me in the Church.

I see nothing but good ahead for Israel, for the Church of Jesus Christ of Latter-day Saints. The Church is increasing, I believe, in every way—increasing in numbers and increasing also in faith and good works. Surely this is a day when our faith should be made stronger, when we see what is transpiring in the world and what is being brought to pass; this day when thrones are tottering and falling; when abdications of kings and kingly powers are taking place when everything is in commotion and when men's hearts are failing them for fear of the things that are coming or transpiring upon the earth.

I do not see how it could be otherwise than that our faith in the Lord and in the gospel of Jesus Christ should increase. The Church from the beginning has grown, notwithstanding the terrible opposition of ignorance, chiefly ignorance; the opposition, too, of maliciousness, wickedness, persecutions which it endured until very recent years, and which was so pronounced against it by all people misinformed concerning it.

During the fourteen years in which the Prophet Joseph Smith led the Church, it increased, notwithstanding the malicious and wicked opposition that he encountered and that the Church encountered under his presidency. During the thirty-three years that President Young led the Church, notwithstanding its trials and tribulations, it increased

in a wonderful way—a marvelous work and a wonder. In the ten years that President Taylor presided over the Church, the Church still continued to grow and increase; and during the ten years or so of President Woodruff's presidency, and the three or four years of President Snow's presidency, making seventy-one years of growth of the Church in all; during the presidency of these brethren whom I have named, it grew and increased all the time. During the Presidency of President Smith, which will be seventeen years now in a few days, the Church has doubled in numbers and has more than doubled in wealth; that is to say, the membership of the Church has increased to as large a number as the membership of the Church was after a growth of seventy-one years during the presidency of the former five presidents of the Church, and during that seventeen years the Church has more than doubled in wealth and in the payment of tithes. So that I see nothing but growth and good and development and spreading abroad and the fulfilling of the mission of this Church of Jesus Christ of Latter-day Saints. Why should it not grow? Has God not spoken?

I sat here this morning looking at this vast congregation, and I said to myself, "Why are we here? Why am I here?" Well, the answer came to my mind in this way. If Joseph Smith had not declared that he had a manifestation of the Father and the Son and a visitation from them, and that he had conversed with the Father and the Son, the Almighty God and Jesus Christ, his Son, the Redeemer of the world; that he had seen them and talked with them and been in-

structed by them; I would not have been here. It is because of that vision that I am here, that my parents received of that truth, believed it, accepted it with all their hearts, and for that reason primarily, fundamentally, I am here in this conference this morning. If the Book of Mormon had not been revealed in the marvelous and miraculous way that it was, I would not have been here today. This wonderful gathering of Latter-day Saints that we see here today and which gathers here for every semi-annual conference, would not so gather and we would not behold the spectacle that we do in this congregation, had it not been that the Lord spoke; the Lord manifested himself; the Lord sent angels to reveal his gospel, to reveal the Book of Mormon—a most wonderful and marvelous manifestation. Something to lay hold of from the Lord, is the Book of Mormon. As the tablets of stone with the Ten Commandments handed down to Moses became something real and personal in the way of manifestation to the people, so also the Book of Mormon, handed down in the miraculous way that it has been, is real and something tangible for us to take hold of and believe. If it is not true, what is it? Where did it come from if it is not true? If its origin is not what it proclaims it to be, then what is its origin? It is there and cannot be explained away as I see it, only by accepting the truth; only by accepting the statement made by the Prophet concerning its origin.

We all know of the witnesses to it. Three men testified to it; truthful men, that God Almighty sent down an angel to reveal and testify to them of its truth, and their testimony stands; it cannot be impeach-

ed. Had Joseph Smith, in company with these three witnesses, framed up a story to delude and defraud and ensnare the world, it would have been quickly exposed, for the reason that these witnesses, one and all of them, became bitter enemies of the Prophet Joseph Smith and were cut off from the Church. Now, would not they have said, "We have been trying to palm off something on the world which is fraudulent, which is not true, which is false?" These three men became bitter enemies of the Prophet; they were cut off from the Church, as I remember, in 1838. Oliver Cowdery lived for ten years out of the Church; in 1848 he was rebaptized as a member of the Church, and I believe died in that year. During that ten years he was at enmity with the Prophet Joseph Smith and with the Church, now, wouldn't he have denounced the thing as a fraud and set himself straight before the world by publishing to all the world that he had made a false statement concerning the Book of Mormon, if his testimony had not in the first place been absolutely true?

David Whitmer lived some forty-three years after he was cut off from the Church in 1838 and never rejoined it. In 1878, the late Elder Orson Pratt and President Joseph F. Smith, who is with us today, visited David Whitmer at his home in Richmond, Missouri. That was forty years after David Whitmer had been cut off from the Church. David Whitmer at that time was in the possession of his faculties, clear and keen. A number of his relatives and immediate friends who were not members of our Church, were called into his room and sat in it with Elder Pratt and President Smith, and then and there David Whitmer

retold the story of the visit of the angel to him and of the voice of God affirming that the Book of Mormon is true. For forty years this man, David Whitmer, had been out of the Church, estranged from it, he was never reconciled to the Prophet Joseph Smith. Don't you think that if he had been mistaken as to seeing and hearing an angel and hearing the voice of God, would not he in all that time have roused himself and said, "This thing is a fraud; Joseph Smith was not a true Prophet; our testimony concerning the Book of Mormon is false." But during all that time, notwithstanding his enmity to the Church, his ill-feeling toward the Prophet, he not only did not deny his testimony concerning the Book of Mormon but affirmed and reaffirmed it time after time, and this latter time that I speak of, in 1878, he affirmed it in the strongest possible manner in the hearing of Elder Orson Pratt and President Joseph F. Smith and a room full of non-"Mormon" friends, who were there and heard him. He declared to them all that his testimony was true, the God's truth; that he did see and hear the angel of the Lord, and that he did hear the voice of the Lord from Heaven, and that his testimony concerning the Book of Mormon must stand as the truth forever.

And Martin Harris, the third witness, the same. I heard Martin Harris in 1870 stand right here on this stand, and although he had been out of the Church for thirty-two years, yet he came back and stood here, and I heard him testify that his witness to the divinity of the Book of Mormon was true before God.

Can you anywhere in all the world get such convincing and unim-

peachable testimony? No, you can't. Well, that is why I am here; that is why you are here; that is what brings these people together.

The Lord has manifested by the power of the Spirit the truth of his work, and that with this work he has conferred upon this Church divine authority, given to his priesthood. He has conferred upon it authority to act in his name so that whenever an elder of this Church shall take a man down into the water and baptize him he does it by the authority of God and that ordinance is recognized by God the Eternal Father. And when the elders lay hands upon him and say unto him, "Receive ye the Holy Ghost," he receives the Holy Ghost. That divine authority is here and it is nowhere else in all the world than here. What! Do you mean to say the Lord does not operate with any other people, only the small number of Latter-day Saints who are in the world? Oh, no! Oh, no! The Lord is operating all over the world by his power and manifesting it, oh, so gloriously these days in the battles that are going on. The Lord is there to see—to see what? To see that right shall triumph and that freedom shall obtain. The Lord reveals himself to the world in many ways. One of the old prophets declared that in the last days the Lord will pour out his Spirit upon all flesh. That means Chinese, Japanese and all others as well as white people; upon all flesh, he says he will pour out his Spirit.

In this wonderful age in which it is such a glorious privilege to live, since this spiritual truth was introduced into the world through the agency of the Prophet Joseph Smith from God Almighty himself, see what has transpired; see what

has come to pass! Why, for nearly six thousand years ships have been sailing as St. Paul said he sailed and waited three days for a favorable wind. They could not go anywhere without it. Could people travel to and fro as they do now? No. Daniel, the prophet, says that in the last days knowledge shall be increased—that is, the Spirit of the Lord shall be poured out upon the people and they shall get more information, more knowledge than they ever had before. And he is now pouring out that Spirit alone upon us but on all the world, and, as the Prophet Daniel said, knowledge shall be increased and many shall run to and fro. I do not know how the whole changed situation between the olden time and now could be put in fewer words than that knowledge shall be increased and many shall run to and fro, because there was not so very much knowledge of many things and people did not travel and had not the means to move to and fro, so these are the last days and the Lord has poured out his Spirit upon the people an invention after invention, multiplied by the million; knowledge after knowledge; improvement after improvement, we see in so many marvelous ways. Why have not these inventions come before? Because the last days were not yet here. Was the mind of man during the five or six thousand years that had passed up to the time of the great manifestation to the Prophet Joseph Smith in 1820, not as acute not as capable of comprehending as the mind of man is today? We have it on the testimony of the greatest scientists, that there has not been any appreciable difference between the mind of man today and the mind of man four thousand years ago.

lired Russell Wallace, and other scientists, so declare, and they declare further that the mind of man is just as much depraved today as our thousand years ago, so it is not that the mind of man is any brighter to grasp these things today than the mind was formerly, but because the Lord Almighty has poured out his Spirit upon all flesh in all nations, and so invention after invention goes on.

What was it that made a James Watt sit there by his mother's fire in Scotland, and notice the tea-kettle lid move up and down? A thought, an inspiration of the Almighty fastened it in his mind. There is power there," he said: There is something there that makes that tea-kettle lid rise—the power of steam." Why, men had not been looking at tea-kettles for five thousand years or more. They had not thought of that power because the inspiration of the Almighty had not touched the mind to make them think of it. That is why, and that is the only reason why. "There is a spirit in man," says the Scripture, and the inspiration of the Almighty giveth them understanding," and so he is pouring out his Spirit upon all flesh and these wonderful, marvelous inventions are the result. Here we see in this building these electric lights. Somewhere in the canyon, miles away, water is tumbling down hill over a wheel and here is the light. Wonderful! Marvellous! Why, on every automobile you have a complete electric light plant. Did you ever think of it? It is all so common with us now that it almost ceases to be a wonder. But when we stop to think, we see how wonderful it all is. Think of the engines of destruction that have been invented and manufactured during the

present world-war. The whole face of the world seems changed through the knowledge that man has received from the Almighty. The Lord is giving this information and glory be to him and not to man. That is where the world makes a mistake, they take all credit to themselves.

For about six thousand years men had been reaping their grain with a sickle. Why was there no improvement during all that time? I can remember between fifty and sixty years ago when we used to take a sickle and reap grain and lay each little bundle down as it was reaped. I can remember when we used to flail out wheat with a flail or tramp it out with oxen like they had done in the time of Moses when he delivered the law that thou shalt not muzzle the ox that treadeth out the corn. There had been practically no change in all these matters for about six thousand years. We do not sow and reap in that manner now. All these wonderful inventions and mechanical improvements, practically every one, have been revealed by the inspiration of the Almighty to the mind of men since the day the Lord spoke to the Prophet Joseph Smith and revealed himself and started what Brother Whitney so beautifully referred to yesterday as the new spiritual forces which should revolutionize the thought of the world, and which have in them the means of salvation for the world, for the gospel of Jesus Christ is the power of God unto salvation. It is not in man that walks to guide his steps aright. The Lord is working these wonders and overruling in it all, and while we know that he is working in the nations and give him all honor and credit for it, we still know absolutely that in a special way he is work-

ing with this organization, the Church of Jesus Christ of Latter-day Saints, in which alone is the force and agency and power that will save the world and redeem mankind, and shall persist and continue forever.

I thought yesterday, as Brother Whitney was talking, of some lines of Byron, who, lamenting how nations rise and nations fall, and history repeats itself—just a repetition of the old story—Byron says in these lines:

Here is the moral of all human tales,
'Tis but the same rehearsal of the past.
First freedom, and then glory; when
that fails,

Wealth, vice, corruption, barbarism at
last.

So history, with all its volumes vast,
Hath but one page.

It would seem it is just the same old story told and told, but I thought to myself, poor sceptical, unbelieving Byron. Has the Lord Almighty through the Prophet Daniel not declared that in the last days—and these are the last days all right, and don't you forget it—in the last days, the God of heaven will set up a kingdom which shall stand forever; it should never fall; it should never be given to another people, but it should endure forever?

This is the Church of God. This is Christ's Church; Joseph Smith was and is a prophet of the Most High God. The leaders of this Church have been inspired and are inspired of the Almighty to give direction, to give revelation, to give guidance to this great work, none more so than the present president of the Church who lives and has always lived so that the Lord, through his Spirit can manifest unto him, give direction and counsel and guidance to the Latter-day

Saints, and it will not fail, it will stand forever. God grant it, through Jesus Christ. Amen.

A number of notices of meetings were given out—among them a notice of a special priesthood meeting in the Assembly Hall on Monday, Oct. 7, 10 a. m., and of the conference of the Sunday School Union, this evening at 7 o'clock, to which all are invited.

PRESIDENT JOSEPH F. SMITH.

VOTE ON THE PURCHASE OF LIBERTY BONDS.

The Latter-day Saints are well aware of the fact that the Church has appropriated, on account of liberty bonds, a sum aggregating more than half a million of dollars. I feel to propose that we again appropriate the sum of \$250,000 for the purchase of bonds of the Fourth Liberty Loan. The motion is seconded. I sincerely regret that the financial condition of the Church—on account of the great demands upon it for funds for the support of our educational institutions, and for the accomplishment of our building operations that are in hand—is such that we cannot offer more at this time. This is a matter that is beyond the immediate reach of the council of the Church, appointed by the authority of God, by revelation, to use the funds of the Church, and therefore I submit it to this great conference of the Church of Jesus Christ of Latter-day Saints. All who are in favor of this move will please signify it by raising the right hand. (Unanimous response.) Contrary minded, if there are any, by the same sign. (No response.) I see no contrary votes.

The choir and congregation sang the hymn: "The Spirit of God like a fire is burning."

The Conference adjourned until 2 o'clock p. m.

Benediction was pronounced by Elder Charles H. Hart, of the First Council of Seventy.

OVERFLOW MEETING.

An overflow meeting was held in the Assembly Hall, Sunday morning, October 6, at 10 o'clock a. m., presided over by Elder Stephen L. Richards, of the Council of Twelve Apostles.

Singing and music were furnished by the LeGrand ward choir, Elder H. E. Dewsnap, chorister.

The choir and congregation sang, "Come, dearest Lord, descend and dwell."

Prayer was offered by Elder Elias A. Smith.

The choir sang the anthem: "How amiable are thy dwellings."

ELDER DANIEL HEINER.

(President of the Morgan Stake of Zion.)

If the Lord will support me, I will be glad to say a few words. I have been very much impressed with the conference up to this time, with the many things of real worth that we have listened to, and I have felt to say that surely the Lord is with his people. Never in my life was I more pleased and thankful for a testimony of the gospel than I am at this time. I also feel more thankful, it seems to me, for our valleys of these mountains, and for our beautiful homes, for

our beautiful streams and for these beautiful mountains. I truly feel that this is a blessed spot, most blessed of all upon the face of the earth. I often think about the advice that was given to our leaders in early days that they ought to go to the Lower California to locate. I visited Lower California a couple of years ago, all the way up as far as Berkley. I spent a month up there, and I thought of what had been said, that we ought to locate up there. But while they have a beautiful valley, especially around Los Angeles, with their beautiful groves of oranges, etc., yet it took millions of money to get the water out to produce what they have there. I want to say that we Latter-day Saints ought to be very thankful for what the Lord has done for us in locating us here.

We are surely living in a wonderful time. It seems that great things are transpiring nearly every minute; and if there ever has been a time when the Latter-day Saints ought to be true and faithful to their covenants it is now. I have often wondered if we are thankful enough for our country here and for the land of America. You know, we are a blessed people to have the privilege to live in this land of America. One of the Nephite Prophets, 2,400 years ago, stated: "Blessed are the people whose feet are planted in the land of Zion." As I have said, I wonder sometimes if we appreciate it as we ought to do. I often times wish that the rulers of our own Nation and even other nations would read the Book of Mormon, and study its contents. Frequently I have thought they would figure things out in a different way if they did. I feel that we ought to stand by this great Nation,

and I feel that the whole people of the United States ought to really repent and turn from immorality, and live better lives. I have sometimes thought, I would like to hear of the President of the United States making a proclamation, asking the people to repent and turn to God. I have thought that if that could be done, and the people would listen, that the peace of the millennium would be much nearer.

Our boys now over in France are very anxious for us to live righteous lives. They are not only expecting us to put up our money in buying liberty bonds, but they expect us to keep our covenants. They are anxious for us to keep the home fires burning, and if we can assure them that we are true to our covenants, and that we are waking up and understanding the real condition that the world is in at the present time, and that we are living up to the requirements of the gospel, it will help to keep up their morale, and they will surely feel like they had more to fight for and to come back to.

I would just like to leave a thought with you, and that is for us to attend to our prayers, to attend to our sacrament meetings, and to wake up, and not be so indifferent, remember the Lord and be true to our covenants. I ask the Lord to bless us and help us to live aright, in the name of Jesus Christ. Amen.

ELDER REY L. PRATT.

(President of Mexican Mission.)

I sincerely trust, my brethren and sisters, that the few moments I occupy this morning I may be assisted by the Spirit of the Lord, and I therefore ask an interest in your

faith and prayers, that his Spirit may be with me and with you, and that we may be mutually benefited by what I may say.

I am grateful to my heavenly Father for the privilege I have had to come up to this conference; and we, I think, as a people, should be grateful to him for the blessings we have already received in this conference. I acknowledge the hand of the Lord, and I believe firmly that the sincere prayers of the Saints in behalf of our beloved President have been answered in his behalf, and the Lord has permitted him, after a long illness, to stand again before the people and give them counsel and advice.

A reference has been made by the brethren who have spoken in the sessions held in the tabernacle to the missionary work, and the missionary obligation that rests upon the people of the Church of Jesus Christ of Latter-day Saints. This gospel of the kingdom must by us be preached to every nation, kindred and tongue. We have heard it declared in unmistakable terms that the gospel as it stands revealed in the earth today through the Prophet Joseph Smith, and the Church as organized through his instrumentality, are the very gospel and the very Church of our Lord and Savior Jesus Christ. We recognize good wherever we find it, but we declare with boldness that the power to preach the gospel and to officiate in all of the ordinances thereof exists only with the Church of Jesus Christ of Latter-day Saints. Now that being the case, it seems that we should sense the responsibility that rests upon us to carry the gospel message to the untold millions of the Lord's children who yet sit in darkness among the nations of

the earth. "God moves in a mysterious way his wonders to perform," and who knows but what the mighty conflict being waged in the world to-day is the Lord's way of preparing for the further spread of the gospel even among peoples who up to date have not been able to hear it, and nations where the elders of the church have been debarred from carrying the gospel message of peace and salvation?

Brethren and sisters, a thing that seems to me we should realize and sense is the fact that our Father in heaven is just as much the Father of the heathen races, of the benighted tribes and races of the earth, and of all people upon the earth, as he is our Father. I call your attention to the writings of Paul to Timothy. I exhort, therefore, that first of all supplications, prayers and giving of thanks be made for all men, for this is good and acceptable in the sight of God, our Savior, who will have all men to be saved, and come into the knowledge of the truth." We see therein that the Lord does not design and desire only one portion or part of his people, or one nation of his children to be saved and come to the knowledge of the truth; but he wishes all to be saved. We are prone to think, just as the Jews of old thought, that we are the only favored people upon the face of the earth in the sight of the Lord. And the Jews were a favored race. And so today the blood of Israel as gathered out among the peoples of the Latter-day Saints are highly favored of the Lord. But I want to bear you my testimony that, just as the Jews fell into disfavor when they disobeyed the one God whom they worshiped, so might we, if we should turn our backs upon the Holy One of Israel, and if we re-

ject the teachings of his gospel and cease to live by the things that he has given unto men. A lesson was given to Peter, the chief of the apostles, in times of old in the conversion of Cornelius, a Gentile, and after Peter had witnessed the manifestations of the Holy Spirit as poured out upon this man and his family, "then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." Now this is just as true to-day as it was then. And this gospel of the kingdom is being preached in all the earth, among all people and among all men, to search out those who will accept it and who will live according to his commandments. And I want to tell you that it makes no difference what blood flows in our veins, only those who accept the Lord and live humbly before him, in harmony with him and his commandments, will be favored of the Lord and accepted of him and be saved in his kingdom. Nationally, at least, we are learning the same great lesson. There was a time when the people of this great country of ours were termed Irish-Americans and many other kinds of hyphenated Americans. Down in the section of the country where I am doing missionary work the politicians always count upon the Mexican vote, for I will say in passing that we have hundreds and thousands of Mexicans, or people of Mexican blood, in the United States, who are native-born American citizens. But this great world conflict will eradicate that spirit that is predominant in certain sections of the country.

I want to believe, and do, that when this war is over we will all

be in a political sense just as the Nephites and Lamanites were in a religious sense after the advent of the Savior among them. Where before there had been jarring sects and parties known as Nephites and Lamanites, Zoramites and other "ites," after the Savior had come and taught them the gospel of truth, and after they had been chastened by the terrible judgments of God upon them, those who escaped turned from their wickedness and from their evil contentions and became a united people, and they were no longer known as Nephites or Lamanites but were all known as the Church of Christ. And so, I believe that in this country of ours after the war is over all who live here will be true Americans, and there will be no German-Americans, Irish-Americans, Mexicans, or the like, but we will all be known as full fledged American citizens.

I had the opportunity a short time ago of speaking at the service held in honor of the first boy that fell from the county where I now live. Upon the stand sat his aged father, eleven years a cripple from rheumatism. He was of Scandinavian origin and could scarcely speak the English language, but that boy of his in the spirit of true Americanism volunteered with the first that served their country and he gave his life in defense of the spirit of Americanism. Can we say he was less an American because of his Scandinavian blood? I can indeed say that he was a true American. At the close of the meeting, word came in that another young man, who a few months before had left a bride of eight months and his aged parents, had also been killed. That boy was a Mexican from just below where I live, yet

no man will be able to say that he was not a true American, and no father or mother can offer a greater sacrifice for freedom than did his. And can any wife be more faithful to her country than that one who sent her husband away to defend that country? So we see that in our country's hour of need men of different bloods faithfully spring side by side to her defence and by their lives and deeds they make themselves true Americans.

So also it is in the Church. Deeds, and not blood, determine our right to be called Saints of God. Away down there in Mexico our native Mexican brethren and sisters, although for four years left alone, continue to meet together and praise the Lord and testify of his goodness and that the gospel is true. They are living their religion and keeping the commandments of the Lord as they understand them. Are they any less worthy to be called the Saints of God because of their blood? I recall a man down in Mexico who was drafted into the army and forced to leave everything he had and to leave his family destitute. After having been away about a year, during which time he received a daily pittance of twenty-five cents from which he had to feed and clothe himself, he wrote to me and asked "Where shall I send my tithing?" On learning where to send it he sent a tithing of the pittance he had received while in the army. Is his offering less acceptable, or is he less a member of the Church, or less worthy of receiving an inheritance in the kingdom of God because of his blood? I want to tell you that such is not the case. God is no respecter of persons,

then why should we be? But this thing he does require of Jew and Gentile, and of every nation whatsoever, and it is due from all those who may be found among all nations, that they live the gospel and live according to its requirements, and when the Savior comes there will be a universal brotherhood of man and we shall not look down upon a man because of his blood or his station, but he shall be measured according to his worth.

I wish to testify, in conclusion, that I know that the gospel is true. I know that it has been established upon the earth for the salvation of all men, and I know that your sons who are in the mission field bearing their humble testimony and teaching this gospel are just as loyal to their country as are your sons who are in the army, and those sons of yours out there are not in any way hiding behind their ecclesiastical calling to avoid a duty in the armies of their country. They have received a classification and have been assigned a special work by the Government of the United States which recognizes the necessity of doing just the work that they are doing, and when the United States needs them and wishes to call them in they are willing to serve their country in freedom's cause wherever they may be called.

May the Lord bless us in our endeavors to serve humanity I ask in the name of Jesus Christ. Amen.

ELDER PETER M. HANSEN.

(President Bear River Stake of Zion.)

My brethren and sisters: It is a pleasure to me to meet with you this beautiful morning in continuation of our splendid eighty-ninth semi-annual conference of the

Church of Jesus Christ of Latter-day Saints; and to hear the excellent testimonies we have received. It is an evidence to us that we are indeed the Church of Christ, and a joy that we have the privilege of living in the dispensation of the fullness of times, led by prophets and inspired men who have been chosen of the Lord to guide and direct his people.

We have been interested in the discourses that have been delivered which are testimonies to us that the great latter-day work in which we are engaged, is of God.

What we need in this Church today, my brethren and sisters, are teachers, to teach the word of God to our young people, men and women who are qualified for this duty, and I hope that we will not shirk the responsibility that rests upon us. We cannot dodge the responsibility that is required of us in this beautiful world in which we live. If we do, I think we will not live in a better world. But there are certain responsibilities that are resting upon every man and woman in Zion. One obligation is to teach the gospel to the young people in the splendid organizations that we have in this Church today. We call, perhaps, a number of sisters to preside in the Primary organizations in the wards and stakes where we live, and we send our children, but we never go there ourselves, we never meet with those sisters in teaching our children. Now if we would make it a point to meet in this organization once every year, what a splendid thing it would be for us, and what a splendid thing it would be for our children, what interest they would have in us and the work in which we are engaged! So in the Mutual Improvements Associations, we ap-

point a certain number of men and women to preside in these organizations, but we never go there ourselves. We never show much interest in them. We leave the work to these officers that we have appointed. Now, if every man and woman would make it a point to visit these organizations once a year, what an excellent thing it would be for us and our interest in these organizations. How the young people would rejoice to see our presence with them once in a while. The same with our priesthood quorums. Men shirk responsibilities more or less. We should not shirk responsibilities; we should not dodge these things, because it is detrimental to us as well as to the Church at large to do so.

The greatness of the work and responsibilities that rest upon us, my brethren and sisters, we can hardly comprehend. Our brother has said it is our responsibility to preach the gospel to the world. Half of the people of the world today are starving for a little love and sympathy that should be extended to them, and the other half of all the world today are starving because they are not willing to give it. That is the condition the world is in; and I hope that we as Latter-day Saints may not be starving for the want of these things, that our young people may be more diligent in serving the Lord and striving to keep his commandments.

I have a son in South Africa, who has been in that field laboring now for nearly three years. A short time ago he was sent to a new field of labor, where elders had not been before, a stranger, a poor, insignificant boy, as it were, yet an elder of the Church going there in the service of the Lord and with the

blessings of the servants of God upon his head. He labored there for six months. Lately I received word from him that he had been called into another field to labor. He says, "I have baptized two members of the Church, I have blessed two children; and we had a meeting a short time ago, where I made my farewell address. The people of the little meeting we had of ten or twenty shed tears to know that I was to leave that little community and go into another." He went there as a strange boy, yet he made converts, had the love and confidence of the people, which love we have inasmuch as we strive for it, inasmuch as we seek to do the will of God and to keep his commandments.

I was very much interested last evening in Brother Nibley's address delivered before the priesthood, wherein he stated that the Latter-day Saints are blessed with bounteous crops this season, more so than he could ever remember before. Now I bear that same testimony, my brethren and sisters, that our people are blessed this season as perhaps we have never been blessed before. I hope that we will not forget the Lord. Elder Hyrum M. Smith, in one of the last discourses that he delivered, I think, in one of the Idaho stakes of Zion, said that if the Latter-day Saints will be a prayerful people, if they will be diligent in saying their prayers morning and night, if they will be diligent in attending their sacrament meetings every Sunday or as often as they can, if they will pay an honest tithing, doing those duties, they will never apostatize from the Church. I believe that, and it is possible for us all to do. It is possible for the little children even to

meet together often and to partake of the sacrament, to pay an honest tithing, to say their prayers morning and night, and in secret. It is possible and it would not be difficult; if we would do that, what a reformation would come in the Church. Let us be more diligent.

In the stake in which I reside, we have over a thousand people who are non-"Mormons," a splendid class of people. We visit with them, we associate with them, and it is a pleasure for us to do so, because they are good neighbors, they are good citizens, they are good home-builders, and we appreciate their company. We do not quarrel with them; we let them worship as they will, and they do. We say, do not embrace "Mormonism" until you investigate for yourself, test its principles, and if you find them worth while, if we can assist you, if we can help you in explaining the principles of the gospel, we shall cheerfully do so. The consequence is that we have a satisfaction in living among them, and I trust that they have with us. I wish that we may be exemplary men and women. That preaches the gospel more than anything else that we do in the Church. How effectively it preaches the gospel to those who are not of us, if we can be exemplary men and women!

I rejoice in the spirit of the gospel. I rejoice that we are here in conference, and that we have the privilege to listen to the servants of God. Another thing, my brethren and sisters, this is a splendid year to pay our debts and obligations.

A dollar now, you know, is not worth more than about 50 cents in the commodities of life, but it is worth one hundred cents on the

dollar in paying our debts and obligations; and for that reason, this is a splendid year to meet our obligations.

I am a little interested in the banks of the state where I live, and men will come to the banks, and beg for money at eight or nine per cent. Now that should not be the case. Let us pay our obligations as we can, while we have the splendid opportunity now afforded us.

God bless you, my brethren and sisters. May peace and the blessings of the Lord attend us, and may we be worthy of every blessing that we enjoy, is my prayer, and I ask it in the name of Jesus. Amen.

Sister Amelia Margetts sang a solo, "Song of my soul."

ELDER THOMAS D. REES.

(President of the Juab Stake of Zion.)

I assure you that it is not my wish that I occupy this position this morning. I would far rather be seated with you in the audience, and listen to the instructions from my brethren. When I was called to occupy this position the thought never entered my mind of not being present, even though I feared I might not be able to instruct you in our most holy faith. I have been taught in this Church that obedience is one of its great principles—that they who obey it never fall away from the teachings of the Lord.

I have been taught to obey the laws of our great Government, the authorities of this Church, and my father and my mother giving to them the obedience of a son. This lesson came to me in early life. I remember on one occasion my father invited me to accompany him to an adjoining valley. There were

others in the company, and we traveled through the canyon from one valley to the other, changing our directions often, and as we emerged into the valley that was strange to me, I beheld, to my astonishment, that the sun was going down in the east. But all day long I had been curious in asking questions, and I thought I would remain silent and watch for the morning. And when the morning came, behold the sun was coming up in the west, and I turned to one of my brethren and said, "What a peculiar place, the sun is coming up in the west!" Jokingly he said, "Another one of your wonderful questions." One of the boys from another place stated, why you are twisted. My father came to my rescue, saying, "No; the sun is rising in the east all right," and I looked at him. I could see. I had eyes. I knew directions, and the sun was coming up in the west, even if my father told me that it was not so, and he could not convince me; yet I obeyed. Have you ever been turned round, and some one has tried to change you as to the right direction by conversation? You will realize my situation. And when we started out with the wagon, he gave me the lines. I was a youngster of seven and eager to drive. As we came to the parting of the roads, I knew that we were to go south, and I turned the team south, as I thought. My father said, turn left, and lo and behold, when I turned left the team was facing the north. Now, he said, drive south, and I started. Driving north I knew I could see the sun coming up in the west, and the directions—why, I was positive that I was going north, and that my father was wrong. He talked to me. He said, "Yes, you are going south. Keep on going

south, and I knew I was going north. And I kept on going north, but the thought of disobeying my father never entered my mind. I thought he was wrong, but I obeyed, and drove on. Finally we came to our destination all right.

In my work as a boy, and as I grew older, I met many people who would come to me and say, "The Church is not the same as it was in the days of the Prophet. It is not the same as it was in the days of Brigham Young." I thought in my heart, your point of direction is lost, even if you think absolutely that you are right; if you will obey, the time will come, as it came to me in that valley, when things will adjust themselves, even as I could see that my father was right and I was wrong. So, when I see some of those who were brethren stray away from the Church, and are positive that they are right, I think of the lesson I learned when I was a boy. Within themselves they seem to feel that they are right, but if they had the power to obey they would again adjust themselves.

As Latter-day Saints we owe it to the principle of obedience, to teach it to our boys and our girls, telling them that this Church is the Church and kingdom of God, given to us through his prophets. We are not afraid to state to all the world that this is the true Church that we belong to, and the people should not take offense at that, nor claim that when we do it we are egotistic, because Christ tells us unequivocally that there is but one Church that is or can be his on the earth. As Latter-day Saints we are just following his admonition, and stating boldly to the world that we possess that truth. It is possible for all the churches to be wrong, but it is not

possible for more than one to be right. And therefore we feel that we have the right to testify to the world of these truths. That is the reason we cherish the salvation of men so greatly, considering it a privilege to live on this earth, accounting the human being the greatest gift. We have given our boys and girls the greatest riches God has ever given us, because they will stand with us in the eternities as our wealth, to hold up our hands. They are the riches God intended we should have when he sent us to this earth to live and enjoy the gospel. O what a beautiful thing is virtue to every boy and girl in this Church! How grand it is that we can give to them that wonderful, progressive spirit that God has given us, a knowledge that we can go back to our Eternal Father.

The I AM within us teaches us that we existed before we came here, that we exist now, and it seems impossible with the feeling that we have within us to ever cease to exist. Then we should teach our boys and girls the lessons of obedience, virtue, honesty and truth, that they may walk before their heavenly Father as he would have them walk, and before their fellow men, in dignity, and in the power of the holy priesthood. We are claiming the greatest blessing that can be given to the children of men—these boys and girls—for they will be with us throughout all eternity. In the eternities they can be perfected with us. Think of the possibilities, what they mean to us, the little children whom God gives to our arms to teach. Think of the minds of these children and the power inherent in them to be creators in the hereafter! Do they not mean more to our lives than our

lands and our chattels? For our children will have the power of eternal progression, until out of their hands will roll systems of worlds, with all the wealth necessary to their creation. Far greater are these blessings to us than the things of this life. When we measure them, how we cherish this privilege of coming upon this earth and taking upon us this tabernacle of flesh that we might be able to go onward in this great progress of eternity!

I have always said, teach the boy to kneel down and pray unto his heavenly Father, because it takes a strong character to kneel down in prayer. It takes a character whose soul will enlarge so that he forgets the little things of life, and becomes mighty in himself, when reaching up in the spirit of a good prayer.

Hence, each father and mother should teach their boys and girls to kneel down in prayer before God, that they may be exalted in themselves. It requires obedience, and a power of character to kneel down each day in prayer. It builds us up so that we are more like God intended we should be when he sent us here to this earth. It builds us up so that we can look upon our fellow men as our brethren, and look out upon all God's creatures giving them a sympathetic hand, enabling us to feel that all mankind are the children of God. But we despise sin. We love the human race and the children of God, but the sins that men commit we despise. It is our mission upon this earth to seek to do away with sin, and teach men that the greatest joy and the greatest happiness, the greatest love, can come from living an honest life, from living this religion of ours, where jealousy should find no place.

but peace of mind with God, and good will to our fellow men.

May God bless and help us, that we may be of service to him, that we may have time to turn from the things of earth and spend more time with the wealth that God has given us, our boys and our girls; because, after all, they will go with us and be ours when we leave all this world's goods behind. This is my prayer for the Latter-day Saints and for the people of this earth. And may peace come to this earth, and may the day speedily come when we will live as our Father desires we shall live, is my prayer, in the name of Jesus Christ. Amen.

ELDER JOSEPH B. KEELER.

(President of the Utah Stake of Zion.)

I testify to you, my brethren and sisters, that the Spirit of the Lord is here, because of the words that have been uttered in our hearing and the thoughts that have been going through our minds. Some of them have been passing through my mind, and likely through your minds, and to a great extent we are one in the Lord this day. May this Spirit continue to be with us throughout the sessions of this conference, as it has been through the sessions that have preceded this.

A great deal has been said, and will be said, regarding the patriotism and the loyalty that has been manifested toward our Government and the cause of the allies in which we are now engaged to bring about freedom and justice in the world. We have another loyalty and patriotism that we should never forget, and that is to the Church of Jesus Christ to which we belong. Peace would be in the earth today if all the

inhabitants thereof were member in full fellowship in Christ's Church. There would be no war, there would be no trouble, no famine, no pestilence, if there were a brotherhood of man, if we could say truly that we are citizens of this world.

I said to a German brother the other day, it is impossible for us to be at war. It is impossible for us to hate each other. We cannot do it, and why? Because we are members of the Church of Christ. And so the millennium would be here to day if men and women were obedient to the principles of the everlasting gospel. Now this thing that is so much desired, peace and good will in the earth will come to the extent that men will forsake unrighteousness and cling unto that which is good. This Church is so organized that these principles of love, of intelligence, may be disseminated throughout the earth. And how thankful we should be, my brethren and sisters, that we are members of the Church of Christ, the only true Church that God recognizes upon the face of this earth.

We have institutions in the Church that are intended for our development and our education. Elder Stephen L. Richards remarked yesterday that we are all teachers, that is, the priesthood, and we can well include in that class the sisters now, to the extent that we will be patriotic and loyal to these institutions. To that extent will this Church grow and increase in the earth, and we will not only become teachers of one another, but we will become teachers of the world. But I apprehend that in preparing ourselves to become teachers, we are doing as much or more for ourselves individually than we are to others. Really, the Lord

does not intend men and women to preach this gospel more than men and women need themselves to be obedient to this call to be teachers. Let us read the ninth and tenth chapters of III Nephi, and there see how completely Jehovah preached the gospel to the people then upon this continent, to half a world, we may say. Every soul, whether he was in the open field or in the home, or in the fastnesses of the mountains, heard his voice. He preached to all the world with one voice, and all the world at that time heard his voice. I mean now, of course, the earth. That was then understood by that people to whom he preached. We need the Lord, we need the institutions of his Church, and therefore it would be well for us to sustain every organization. I always feel to bless the sisters who so faithfully perform their labor in the Primary organizations among these young and budding children. Our Father in heaven notices them, notwithstanding the fact that we sometimes almost forget them as parents. I say to you, my sisters, go on in this good work. God notices you, and will bless you. So with the Young Ladies' Mutual Improvement Associations. What a wonderful organization for good! What a social function it performs among the Latter-day Saints. So with the Young Men's Mutual Improvement Associations. What a grand opportunity it is there for every young man to become acquainted with the principles of the gospel and to learn how to deliver those principles in such a way that they may be listened to and understood by others. The Religion Class organization, that organization which has not, I feel, received the support that it

ought to receive, O that is a wonderful organization, my brethren and sisters. There is no organization in the world like it. It comes to our children in the day time, in the week day. It comes to them alongside of their school work while they are getting this secular training. Here is an opportunity for them to be truly built up and trained.

I feel that we do not appreciate the wonderful blessings and opportunities that we enjoy as Latter-day Saints through these organizations.

And then there is that wonderful organization of the young, the Sunday School. The churches, the school houses, the assembly halls could not hold, as they are able to do, all of these young people, if they would embrace the opportunity presented to them in attending this wonderful institution.

And then the Relief Society. There is another institution, humble in its action, but very efficient in everything that it does. I am glad indeed to learn now that it is coming more to the notice of Latter-day Saints and of the world. God bless that institution. May it prosper.

We have another organization in our midst, and that is the Church schools. The Church, through the Trustee-in-Trust, is taking something like a third of a million dollars annually, and giving it for the support of these institutions.

I feel that sometimes the Latter-day Saints do not fully appreciate this wonderful blessing which we have, especially in these regions where they are located. Why, these school rooms ought to be filled to overflowing, so that each teacher who is employed there should be able to teach to his or her full capacity, that the Latter-day Saints

should be there so that there would not be empty benches nor small classes. It is a great thing, a great blessing, to be able at the same time that our young people are receiving secular knowledge and training, to be also trained in the principles of the everlasting gospel, and be immersed, as it were, in the Spirit of the Lord at the same time, which gives light and understanding to the human mind.

One thing in this connection that I will take the liberty of mentioning. The United States Government, through its liberality and generosity, has established one of the units of the Students' Army Training Corps in one of our Latter-day Saint institutions, that of the Brigham Young University, at Provo. Now here is an opportunity along with the other institutions of this day for our young men to go, who are nineteen or twenty years old, who are about to be called now to go into the service of their country for the cause of liberty and justice in the world, to receive a training in the world and to be under the influence of this institution, and be prepared to take very active part, even that of officers, if their work so qualifies them. I hope that the Latter-day Saints will take advantage of this and see to it that no young man is deprived of the opportunity. Now then, my brethren and sisters, we need these institutions more than the institutions need us, and it behooves us to take advantage, while our day lasts, so that we may regard the opportunities that have been given to us.

I testify to you, my brethren and sisters, that this is the Church and kingdom of God. All things will be shaken that can be shaken, thrones will totter, because earthly nations

as they are now constructed will pass away, and there will be an end of such nations, but the Church and kingdom of God will not pass away. It will endure through all of the vicissitudes that this poor world is called to pass through. We belong to this Church, and if we adhere to its principles we will weather the gale with it, which may God grant, is my prayer, in the name of Jesus Christ. Amen.

A selection entitled, "Friendship" was sung by a quartette composed of Elders Pike, Acomb, Aldous and Shurtliff.

ELDER NEPHI L. MORRIS.

(President of the Salt Lake Stake of Zion.)

I was strongly tempted to put my hand out to steady the ark by suggesting to Elder Richards that my time be given to President Seymour B. Young and to himself; but I thought that obedience, after listening to President Rees' remarks, was the better.

I have greatly rejoiced in the inspiring discourses of this most excellent conference. I wish that all the young men and young women of Zion could have heard what Elder David O. McKay had to say yesterday in his great appeal for better morals. I deplore, with elder Richards, that there were so few of the young men and young women who were present on that occasion; and I hope that something will develop that will bring about a reform with respect to the attendance at the meetings of the Saints. There should be, and can be, I believe, a great improvement, when we consider that there is so

small a percentage of attendance at our priesthood meetings, and a correspondingly small attendance of the membership of the Saints at the regular meetings. It was a great height that Elder McKay reached, but unfortunately it will only reach a few of us, with his soul-burning and soul-moving words. I rejoiced in the very enlightening discourse of Elder Orson F. Whitney, regarding the discovery of America. I appreciate, perhaps as never before, what a great thing it is to be Latter-day Saints and to have the Latter-day Saints' comprehension of things, and to know something of America and its origin; to know that it was the very cradle of humanity; to know that it was not the new world but the old; to know that God has held it in reserve until this day and age for the consummation of his great and mighty purposes in the earth.

I am a better American because of my being a Latter-day Saint, and so are you all, and America is enriched and benefited by the fact that the "Mormon" people have these exalted conceptions of the mission and destiny of America in the world.

I rejoice in these things, because they reflect to me the inspiration of God and the providence of God over mankind and particularly over his people in this dispensation.

I rejoice that we are living in a land of peace and security, a land to which war has not yet come, although we have gone to war. There is an infinite difference between those two propositions.

Listening to those inspiring addresses in the tabernacle last evening, I could not help but feel and my soul went out in gratitude to

God for his mercy in gathering this people in these western mountain regions, yet I feel thankful that we can take part in this great and terrible conflict, which means the great turning point in human history.

I rejoice in the hymn, which I have never heard sung, written by that estimable little Latter-day Saint, Sister Emily Hill Woodmansee, on page 434 of our hymn book, and which I will take the liberty here to read:

Uphold the right, tho' fierce the fight,
And powerful is the foe;
As freedom's friend, her cause defend,
Nor fear nor favor show.

No coward can be called a man—
No friend will friends betray;
Who would be free, alert must be;
Indifference will not pay.

Note how they toil whose aim is spoil,
Who plundering plots devise;
Yet time will teach, that fool's o'er-
reach
The mark, and lose the prize.

Can justice deign to wrong maintain,
Whoever wills it so?
Can honor mate with treacherous
hate?
Can figs on thistles grow?

Dare to be true, and hopeful too;
Be watchful, brave and shrewd;
Weigh every act; be wise, in fact,
To serve the general good.

Nor basely yield, nor quit a field—
Important is the fray;
Scorn to recede, there is no need
To give our rights away.

Left handed fraud let those applaud
Who would by fraud prevail;
In freedom's name, contest their claim,
Use no such word as fail;

Honor we must each sacred trust,
And rightful zeal display;
Our part fulfill, then, come what will,
High heaven will clear the way."

Such sentiments, my brethren and

sisters, are in beautiful contrast to the spirit of selfishness, hate, desire for dominion and glory.

We were all moved greatly and deeply by the dispatches which reached us last night; but these things should not move us from duty. We should not quit the field, because it is an important fray.

I have thought the day would come, and I hope soon, when there would be a declaration of peace, when the world would be restored not only to a normal condition, but to a far better condition than it has even known. But the ends of justice must be met, and though France and England and Belgium and Italy have been glorified by the baptism of blood and fire through which they have passed, I fear that the lesson has not yet been written deep enough in the heart of America to make of us the nation God would have us be. I don't believe that peace is quite at our doors as yet. If it is a lesson God would have us to learn, it has not been fully learned.

I have hoped for some weeks that when the time for a dictated peace come, that America would prove herself the great, big magnanimous nation that she is, and bring back her two to four millions of men from France to their homes, where they should be just as soon as conditions in Europe will permit; and then let this great army of industrials, workers and artisans of all kinds, go back there as volunteers to help build devastated Belgium and France. England cannot do it; France cannot do it; Italy cannot do it; America can do it. Such an act of magnanimity, such an evidence of human love and fraternal spirit and disposition would forever revolutionize the world. I do

not believe we shall see such a thing accomplished; but while sitting here this morning this thought came to me. Yes, Germany, if you are ready for peace, stay where you are, in Belgium and in France. Lay down your arms and pile them mountain high, and utilize your efficiency and your ingenuity for the reduction or transformation of those arms into plows and pruning hooks and the various implements of husbandry, and break up and put in tillable shape the soil that you have torn up, and plant the trees that you have chopped down, and construct the highways and the cottages and the buildings which you have destroyed. Remain there, and make restitution now, and undo as far as you can that which you did in your mad rush for glory, conquest and power. Make restitution as far as you can. You cannot restore those husbands, those fathers, to the children of that land; you cannot, in the least degree, repair the broken hearts, the deserted fire-sides, the desolate homes; but you can, and if I had my way, you would, restore Belgium and France completely, in terms of bricks and mortar, and macadamized roads, and farms and orchards and vineyards, and make full restitution. Justice demands that of you.

God hasten the day when Justice shall rule in the world and selfishness shall hide its head and stand subdued, for selfishness is always destructive of self, and the only hope of the great and goodly race, the German people, is that contrition of heart shall be given them, till they are willing to make restitution. If not, they must be continued in the conflict until they are brought to their knees. Amen.

PRESIDENT SEYMOUR B. YOUNG.

(Of the First Council of Seventy.)

My brethren and sisters: With you I am in deep sympathy with the remarks that have been made by my brethren during this semi-annual conference. I rejoice when I hear the testimonies of my brethren, brethren who stand as leaders of the people.

I believe I echo your sentiment, every one of you, when I state that my heart bounded within me with joy, it had a new mooring, a new rhythm of happiness, when I saw President Joseph F. Smith enter the tabernacle on the first day of the conference, and then, yesterday, as well, heard his voice again in our midst. With you I have been praying for this, for this denouement, and the Lord has heard the prayers of the Saints. President Smith has had a new lease of life, as it were, and we hear his voice again and his teachings, and I pray that this may continue, that his power of health and life may increase, that he may live to be a blessing and a comfort to Israel for many years to come.

As my brethren have expressed themselves this morning, I agree fully with their sentiments, that "obedience is better than sacrifice, and to hearken than the fat of rams." The power of faith also that was in the heart of the Prophet Joseph Smith, prompting him to kneel in humility in the sight of heaven before his heavenly Father, away from the haunts of men—he wanted to be alone, in communion with his heavenly Father; he wanted to know of his existence; he wanted to know of his willingness to respond to a

humble prayer of one of his humble children; and the Lord was never found to fail to respond to such prayer, and he gave the response in full measure. And so, year after year, teaching, in answer to prayer, this humble youth, giving him line upon line and precept upon precept, here a little and there a little, and finally the culminating power and faith to that degree that he was permitted to bring to pass the righteousness of God in the organization of his Church and to begin the institution of the latter-day gathering of Israel. Josiah Quincy wrote of his interviews with the prophet, a short year previous to the martyrdom of the prophet. He describes him as physically one of the perfect men of nature, and of high spirituality, and then he makes this wonderful prediction, if it may be a prediction, and I believe it will be verified: "It is not improbable that, in the coming generations, this question may be asked in our public institutions of learning, What great American has made the greater impress upon the hearts of his countrymen? And this answer will not be unlikely, it will not be improbable, 'That man is the 'Mormon' Prophet Joseph Smith.'"

The result of his ministry, the organization of the Church of Jesus Christ once more upon the earth, the calling around him of stalwart men, men who were not afraid to attest and to speak their convictions, men who, though strong of nature and brave of heart and fearless, were yet humble as children, so that the spirit of inquiry could reach them in the humility of their souls. They could see that God had raised a prophet again, and given him his power and his strength; and in their humility they accepted

of the testimony of a great prophet. They knew that he had seen God, the eternal Father. They knew that he had heard the voice of Jesus Christ, and seen his person. They knew that by that inspiration which followed him, and which responded to his prayer on every occasion; holy messengers came to him and delivered to him the gospel of the Lord Jesus Christ, the way to organize the Church, the plan by which salvation was to reach humanity the world over. And so the gospel began to be preached by this united band of brethren, who gathered around the Prophet Joseph, in the days of the infancy of the Church, and the result has been wonderful to behold.

And I was thinking, like Brother Morris, of the wonderful plan God instituted through his Prophet Joseph Smith, how the very events, the very providential occurrences, and the times, have been so propitious that seemingly everything has worked out for the advancement of this great cause of truth. Do I include with that everything, the opposition, which they have met from time to time? Yes, for that was a schooling to them. It was a necessary schooling. The men who were known as among the leaders of the Church from the time of its organization to the present have been men that were willing to accept of the providences of God. I remember reading something about their experiences in Jackson county, Missouri, in Far West, and in the massacre that occurred at Haun's Mill, 1838, and other places, showing what those new beginners felt, if I may use the sentence, members who had had little experience or none, meeting these awful conditions, where they saw their

brethren, their sisters, their children, shot down: where men and women and children were banished from their homes in winter season. This came to the new converts of the faith. It had made such an impress upon them, this gospel of Jesus Christ had found such a hold upon their hearts that they never flinched nor turned from their conviction. Although caused to wander, to wade through these scenes of oppression and deprivation, yet they remain true and faithful. So the Church had, in the beginning, stalwart men, as it has today, only they are multiplied by thousands and hundreds of thousands. We have our leader with us, the prophet, seer and revelator, the man who says, Thus saith the Lord to Israel, to all the world, if they believe, for his ministry extends to every son and daughter of God that will hear, and to them he has promised, as you have heard today, he will own them to be his children, if they will accept his word.

My brethren and sisters, I have as great a wish that the war would speedily terminate as any man can have; and yet I feel, as Brother Morris has expressed himself this morning and other brethren during this conference, that in the due time of the Lord he will bring peace to the earth. And when he brings peace to the earth, and establishes his rule and reign of righteousness, it will be established, and we will see the glory and the happiness of that peaceful reign upon the earth.

I hope with all my heart that the teachings of these good mothers and the teachings of these good fathers may be so deeply impressed upon the hearts of our soldier boys that they will go into action, go

into the trenched fields and receive their traiping, and march into the battles with clean hands and pure hearts, as they left you from your firesides. Should they do this, and I believe they will, most of them, and I hope all of them, you will see the blessing of God upon them wherever they go; and this may be a consolation to every mother's heart.

God bless you all, my brethren and sisters, and hasten the day of peace, and the rule and reign of righteousness upon the earth, is my humble prayer in the name of Jesus Christ. Amen.

ELDER STEPHEN L. RICHARDS

I am sure that I speak your feelings when I say to the LeGrand ward choir, and the excellent musicians who have accompanied them, that we have enjoyed their splendid music this day. We thank them, also those who have sung to us in the selections intervening, for the very excellent renditions with which they have favored us.

I am also very sure that we have greatly enjoyed the excellent and inspired words that have been spoken by the brethren who have addressed us.

The choir sang: "With sheathed sword."

Prayer was offered by Elder Elijah Allen of the presidency of the Maricopa Stake of Zion.

OUTDOOR MEETING.

An open air meeting was held at the Bureau of Information building at 10 o'clock, Sunday, October

6, Elder Joseph W. McMurrin, of the First Council of Seventy, presiding.

Music was furnished by the congregation, Elder Joseph Spencer Cornwall, chorister.

Congregation sang: "Come, come, ye Saints."

The opening prayer was offered by Elder Charles S. Parker.

The Congregation sang, "Sowing."

ELDER JOSEPH W. McMURRIN.

(Of the First Council of Seventy.)

We are very glad to see such a manifestation of anxiety to hear the gospel of the Lord Jesus Christ expounded. While the weather is not very propitious, we trust that in our souls we may be fed with the bread of life, and that we may rejoice in the things pertaining to the kingdom of God that may be brought to our attention.

ELDER JONATHAN C. CUTLER.

(President of the Curlew Stake of Zion, Idaho.)

The beloved apostle, John, left on record, for the benefit and consolation of the children of men, these words: "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." So, if men and women are condemned, it is by our own actions. It was not the purpose or the mission of the Master to condemn men. Salvation is held out to all of the children of men.

While the Lord uses no particular coercion, we are persuaded, counsel-

ed, and advised to live the gospel. The Latter-day Saints have been accused of being a narrow-minded people, but this is from the lack of understanding of those who do not understand our intent nor the gospel as we preach it. We are broader than any other denomination in our views and in our teachings of the gospel. We understand that it is the object, and was the object in the beginning, to accomplish the salvation of all of the human family, and that some time and somewhere, all who desired would receive some kind of salvation. But the plan of salvation holds out, through the gospel, a code of laws that can not only bring unto the children of men salvation, but will bring unto them exaltation, and bring them back into the presence of our Father, from whence we came; and in order that we may gain this exaltation, it is necessary for us to live up to the code of laws that has been laid down by the Master for us to follow, and we must comply with these in order that we may come back into his presence and receive the blessing that is in store for the faithful. We believe in an individual salvation as well as a general salvation, and in order that men may be exalted, they must comply with the laws and ordinances laid down by the lawgivers, even before the foundation of this earth.

Some have the idea that salvation simply means a reunion of the body with the spirit, or a resurrection of the body; and if they can only attain to it, this seems to be the height of the ambition of a great many people with whom I have talked. But the atonement was as wide as the fall. We are told in the I Corinthians 15 that "As in

Adam all die, even so in Christ shall all be made alive." So, without any particular exertion upon the part of the children of men, we are going to be resurrected. But this does not insure to any individual salvation, nor exaltation, which to obtain, I believe, is the ambition of every man and woman. There is none but desires salvation, though there are a great many who are not working to that end. Now, in order that we may bring and merit unto ourselves a complete exaltation, and be worthy to come back into the presence of our Father, there is a code of laws that we must live up to. First, we must have faith in God the Eternal Father. We must be willing to repent of our sins. And after we have repented of our sins it then becomes necessary for us to be baptized by immersion for the remission of them, and receive the Holy Ghost, which is a guide to the path of men and women here in the earth. We take the stand as Latter-day Saints that all men and all women must comply with the law in order to gain an exaltation.

But, says one, are you going to condemn all who are not baptized? There are millions of people who have not had the privilege of receiving the gospel, and what is going to become of this class of people? There is where we take a broader view of the gospel of Jesus Christ than does any other denomination. We do not hold that this life is the only chance that men have to hear or embrace the gospel, but we believe that the time will come when every knee shall bow and every tongue confess that Jesus is the Christ, and men who do not have that privilege here will have the privilege hereafter granted

unto them. We are given to understand by the Apostle Peter that the gospel is preached to the spirits in the spirit world. Isaiah foresaw this. He foresaw the mission of the Savior. He saw that he was going to come here in the flesh, and would be crucified, and while his body was lying in the tomb, "He went and unlocked the prison door and let the captives free." Peter gave us to understand that this was carried out. He says, "For this cause was the gospel preached unto them that are dead;" showing that all who do not have the privilege here are going to have the privilege sometime and somewhere.

Men may reject the gospel here, and it seems that even they are going to have another chance of hearing it, according to the words of Peter, though Noah preached to the people and warned them in his day and they rejected his counsel and teaching, and no doubt called him (as they have called the servants of God in all ages) imposters, and would not accept his message. The result was, according to the decrees of the Lord, that the flood came and overtook the people, and there were only a few saved; yet, even that class of people had the privilege of hearing the sound of the gospel in the spirit world, and were given another chance to receive it.

But in this world, now and here, my friends, my brethren and sisters, is the place that we should receive the gospel. If we do not, we make the sad mistake that the people in Noah's day made, and condemn ourselves. Remember, there was a long period of time, for two thousand years, after that people had been swept from the earth, that they lay in the prison in the spirit world.

Alma told his son, in pleading with him, trying to show him that the spirits of all men when they leave the body go back into the presence of God from whence they came, for a partial judgment, that the spirits of the righteous are assigned to a place of peace, rest, and happiness, while on the other hand, the spirits of the wicked go to a place of punishment during that period. This also bears out the statement of the rich man and Lazarus. While Lazarus was a good man and did all the good he could here, we find the rich man did just the opposite; and the time came that Lazarus died, and the rich man died, and they met on the other side. It was then that the eyes of the rich man were opened. He saw where he had made the mistake here in mortality, and he pleaded with Lazarus to visit him. But the answer was, There is a gulf between you and me, and I cannot come. The rich man felt the truth of it, and pleaded with Lazarus that a spirit or an angel might be sent down to the earth to warn his brethren, because he did not want them to come where he was. The answer was this, They have Moses and the prophets, and if they will not listen and hearken unto the voice of the prophets, they would not accept one though he be raised from the dead. This gives us to understand that a place of punishment and a place of anything but happiness is prepared for the spirits who leave this life and go into the spirit world unprepared. We have evidence upon evidence, to which we cannot refer this morning on account of the time not permitting.

What I wish to impress upon the young people especially is, prepare yourselves in this life, that you may

be able to continue the work and not be hindered and condemned as were the rich man and the antediluvian, who by error hindered and condemned themselves for that period of time. The object of the gospel was to save, and not only save, but to exalt all mankind. This is the object the Lord has in these the last days in revealing the gospel unto the children of men, that we may receive an exaltation, and come back into his presence.

I want to bear my testimony to you here this morning. I know that the gospel is true. I know that the Lord has again spoken from the heavens, and revealed his priesthood, and has delegated the authority and power to men to officiate in his name and make it binding, as was promised to Peter, that whatever he bound on earth should be bound in heaven, and whatever he loosed on earth, should be loosed in heaven. That same power is here, the same blessing and the same gifts are here with the Church today, as in that day. This is why we are called a peculiar people, because we differ from the world. We do not find any fault with them. We think it is the right of all men to worship according to the dictates of their conscience. We do not condemn them, but we have a greater light. And it is our duty to hold that light up to the world, that it may shine that they may see as we see.

I pray the Lord to bless us with his spirit, that our understandings may be quickened, that our determinations for good may be increased, and that we may be able not only to gain a salvation in the kingdom of God, but to gain an exaltation, and come back into his presence and live forever, in the name of Jesus. Amen.

ELDER DAVID HALLS.

(President of the Young Stake of Zion, Colorado.)

I am reminded of a saying of the Savior, "Come unto me, ye that labor and are heavy laden." We can take that as we desire to take it. If we are sick, we think of that and seek our heavenly Father. If we are weary in mind or body, and think of that admonition, we turn to our heavenly Father. So we can construe that just as we please, according to our attitude and according to our needs.

I am reminded of the time when Cornelius needed assistance, and he went to his heavenly Father, and he was directed what to do. He sent for the servants of the Lord, and they directed him what to do, and he was baptized, he and his whole household, and no doubt they were saved in the kingdom of heaven.

I am reminded of another instance at another time and place, when a man went to his heavenly Father. You remember one time in the history of the Nephites that one Alma was converted by Abinadi the Prophet, and performed a wonderful work and brought souls almost everywhere, so far as he knew everywhere, to repentance, and established the Church. After a while his son and others, sons of Mosiah, went about trying to undo that work; and it worried Alma very much, and he importuned the Lord, and finally his prayer was answered. The Lord came to his rescue, and Alma, his son, and the sons of Mosiah were converted, and much good resulted. Through their efforts, many of the Lamanites received the gospel. All this through the blessings of the Lord listening to his servant Alma and answering his prayer. So we

find these instances, one on one continent, and one on the other, where the Lord was willing to listen to his servants and do what they asked him to do, inasmuch as it was asked in righteousness.

I want to call attention to another time in the history of the world, in our day, when a boy importuned his heavenly Father to know what was right. He wanted to know which of the denominations that he was acquainted with was the denomination of the Almighty. He did not have any doubt but what one of them belonged to God. It was all he knew, and, of course, he thought that he had heard the truth among some of them. And so, according to his faith and his prayer and the rusting nature of his soul, the Lord came to him, and the Son was revealed to him, and after that, angels came to him and established this gospel; and so thousands of people have been made partakers of the truth through that humble boy's seeking his heavenly Father to know that which was the truth. So the Lord has blessed his people through the faith and fidelity of the boy prophet.

I have quoted these three instances, on two continents and at various periods of time, to show unto us that the Lord is no respecter of persons, but that in every age and to every people, those who seek him in righteousness will be heard of him, and find him; and so we find him today, in these trying times—because some of us labor and are heavy laden. Into the homes of the latter-day Saints, as well as in the nations of the earth, sorrow comes, and probbaly will come, and we need to seek our heavenly Father and importune him for his blessings.

I want, before I close, to bear my testimony to the truthfulness of the gospel. Not long ago I found myself in a hospital, surrounded by strangers, people not of our faith; and I want to testify that I desired more than anything at that time, to see an elder in Israel; and after a few days, one of my friends heard I was there, and came. The greatest blessing I received at that time was for that elder of Israel to come there and lay his hands upon me and bless me; and I know that the Lord blessed me, and I thank my heavenly Father for this manifestation of his goodness. I thank him that he answers my prayers, and that he answers your prayers, and the prayers of the honest in heart in all ages of the world.

So may he answer our prayers in the future, that we may have peace in the land, that iniquity may cease, that war and bloodshed may be banished from the face of the earth, and the people of the earth and the rulers of the earth may be willing to serve the Lord and keep his commandments. And may truth and righteousness go out from Zion, and spread over all the earth, and the knowledge of the Lord cover the earth as the waters cover the sea; and may all people hear of the boy prophet, Joseph, and of the wonderful message that we have; and that the honest in heart may hear and obey the gospel, I ask in the name of Jesus. Amen.

ELDER BENJAMIN GODDARD.

(Of the Bureau of Information, Salt Lake City.)

I am very glad to be with you, my brethren and sisters, but sorry that we cannot accommodate every

one who desires to attend this meeting; the weather being unpropitious has compelled us to crowd here. Whether or not you are all members of the Church, I do not know, for gathered together upon this block are many strangers from foreign lands.

Many years ago two young elders were preaching the gospel as missionaries in one of our mining camps in the mountains. There were quite a few strangers gathered round to listen to them. They were only boys; but they were explaining the gospel as taught to them by their fathers and mothers and according the testimonies that they had received; and in that crowd were one or two Latter-day Saints, that these young elders did not know anything about; one of them was an elder, and he remarked to his companion. "I can hardly stand still; these people around us are listening to these young men, and I have a testimony of the gospel, too, and I want to bear it." So when the time came, and one of the elders discontinued, he stepped into the street and commenced also to bear his testimony. That elder had performed missions, he knew just what the gospel was, he wanted to help those young men, he felt the time was opportune for bearing his testimony, and he did so to the amazement and the consternation of some gathered there, the elders themselves not knowing who he was.

Upon the Temple block it is perfectly natural for us to preach the gospel, very often unto strangers, however, for they are the ones who come here daily. Perhaps, for your information, I might say that upon this block every year we have from 200,000 to 300,000 strangers from

all parts of the world, desirous of knowing something with regard to the Church of Jesus Christ of Latter-day Saints, and the principles revealed through the Prophet Joseph Smith; they come, and we do not know who they are or where they are from, until they make it known; but the same testimony that you have, Latter-day Saints, is borne unto them under the shadow of this roof, and it commences very often with the beautiful little story referred to by Brother Halls. I want to emphasize that. To us it means everything as far as this Church is concerned, as far as our faith is concerned, as far as our hope of eternal life is concerned, for without that, we would not be here, nor would we understand the gospel of the Lord Jesus Christ in its fulness.

A gentleman came here recently and handed me his card. I have it here now—a titled gentleman, a professor of the University and director of the Academy Royal, at Brussels. He was traveling through here and had called on the Presidency, had visited a number of our institutions, and he had seen what Salt Lake City was. He gazed with wonder upon the Temple, and later came into the office adjoining here. And this was his story, in his broken tongue, which I cannot give to you, for he gave it as only a Belgian can.

"I have visited your city. I have seen these wonderful streets. I have seen those wonderful buildings. I have been talking to some of your officers in the Church. I find that there is here in Salt Lake City something that I do not understand. I want to know something more of your faith and what you believe in."

And then he asked the very simple question, that caused some of our people to smile, "Do you believe in God? Do you believe in Jesus Christ?"

You could observe how anxious he was to learn of our faith. How did we commence to answer that, think you? "Believe in God? Yes, the very first article of our faith is, 'We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost,' a sentence that every little boy and every little girl in our Sunday School can recite. It is taught unto them, and they understand it."

"How do you know that? How do you know that there is a God? How do you know that he has a Son Jesus Christ?"

And then comes up the story that Brother Halls very briefly touched upon, that the very beginning of our work was a revelation from God to the boy prophet Joseph Smith, as beautiful a story as is to be found in any literature—that a boy between fourteen and fifteen years of age, with a deep anxiety to know the will of God, bowed in humble prayer, and in faith asked the Lord for direction.

"How do we know that there is a God? How do we know that he has a Son Jesus Christ?" We know it because Joseph Smith the Prophet saw God, he heard him speak, he saw his Son Jesus Christ, he heard the words of the Father, when pointing unto the Son, saying, 'This is my beloved Son, hear ye him.' It is not a fairy story, it occurred in that beautiful grove near Palmyra, in the western part of the State of New York."

The gentleman was surprised at that story. He could scarcely comprehend it. But I could tell by the

change of his countenance, by the glance of his eye, by the eager manner in which he leaned forward to learn more, that he caught the spirit of that first vision as you and I caught it.

And then he asked, "Well, that God, is he like a man?"

Then comes the truth made known in this dispensation by the boy prophet Joseph Smith, that the Eternal One is not a mythical being, he is not a being without body, parts or passions, he is not a spirit pervading all space; but he is a personage, a personage of body, of spirit, with parts as I have, and that it has been made known through the Prophet Joseph Smith that man, in very deed, is in the image of God, the Eternal Father, that the Son is also in his express image. Joseph Smith received this testimony, he could never depart from it, he could not deny it. He had seen the Father, he had seen the Son, he had received from the Son, Jesus Christ, instructions with regard to this great mission; and this testimony many of my brethren and sisters here have received, and in this respect we stand to a very great extent in the same position as Joseph Smith.

I trust we shall have the very same spirit, for after he had referred to the instructions given him of the Lord Jesus Christ, he stated—that the spirit of bitter reviling and persecution which followed gave him, the youthful prophet, a great deal of sorrow. However, he says in his own statement:

"It was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light,

and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light, and heard a voice speaking unto him, and all the world could not make him think or believe otherwise.

"So it was with me. I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing I would offend God, and come under condemnation."

"Now," said my friend, "tell me something more."

"Very well, we have commenced now with this great revelation coming in the latter days to the Prophet Joseph Smith. We believe in God the Eternal Father and in his Son Jesus Christ. Why? Because the Prophet Joseph saw them, heard them, received revelations from them. We have faith in God. So that the first principle of the gospel comes in. Isn't it easy to have faith in such a God? Faith, followed by repentance, baptism by immersion for the remission of sins, the gift of the Holy Ghost by the laying on of hands. We have these plain and simple principles before

us day by day, and do not they inspire our lives?"

I am not going to take more time. You want to hear from President McMurrin. We love to hear him and his testimony, for few men in this Church have been raised from death unto life while defending the truth as has this man who is before you, a living testimony of the power of God in this dispensation, and we love him for that, as well as for his fidelity.

Now, what is the lesson I want to draw? We are amongst the people of the world, coming in contact with them day by day. It is my privilege to meet them by the thousands, it is your privilege to meet them in your various localities. Where do we stand? We stand ready at all times to do as the Prophet Joseph Smith said: we have received this testimony of the gospel in our hearts, we know that it is true. God knows that I know that this gospel is true, that the testimony that I bear comes from my very heart, and that the dearest thing to me on earth is the gospel of the Lord Jesus Christ, that it has given unto me certain blessings. It has given them unto you Latter-day Saints. In the temple of the Lord we have been sealed as husbands and wives for time and for all eternity. We have had innumerable blessings. What shall we do? We will do as the Prophet Joseph said, continue to bear this testimony. They may persecute us, ridicule us, heap upon us all manner of calumny but we know that the gospel is true. In our various localities, wherever we live, in every little village, in every little town, by our lives we will declare that this gospel is true. With our voices we will bear testimony that Joseph Smith was a

prophet of God. In our homes, with these little children, such boys and girls as these blessed mothers have clinging to them now, in our families we will teach our children from babyhood, that the greatest thing on earth is a testimony of the gospel of the Lord Jesus Christ, and that it will save them, and save us through all the eternities to come.

May God bless you, and may God bless all Israel.

I rejoice exceedingly with you that the President of our Church, the Prophet of the Lord, is so fully recovered that he could be with us in this conference. I believe all Israel throughout the length and breadth of the land has been pleading for him. Let us continue to pray that God will bless "our prophet dear." And may God establish us fully in the truth and enable us to appreciate his revelations, as given unto us through the Prophet Joseph Smith, is my earnest prayer in the name of Jesus Christ. Amen.

ELDER JOSEPH W. McMURRIN.

(Of the First Council of Seventy.)

I hope all who are here feel that it has been better to come into this gathering here in the Bureau of Information building, than to have separated and gone to our homes without continuing the meeting, when the storm came upon us, which we started in the open air.

I suppose everyone present knows that the same gospel taught in this gathering, is the gospel that has been taught, and is being taught, in the Tabernacle, and in the Assembly Hall, by the servants of God who have been called to take part in those meetings, for there is but one

gospel. We have all been baptized into one spirit. We all have the same feeling that has been referred to by the brethren, a feeling of absolute assurance relative to the truth of the work that God, our Father, has planted upon the earth in this the dispensation of the fulness of times. There is no doubt in our minds regarding it. We bear testimony to the mission of the Prophet Joseph Smith, and declare that he in answer to prayer, had a vision of the Father and the Son, and communication from our Father in heaven, concerning the fact that the time had come that had been spoken of by the holy prophets; for the re-establishment of the work of God in the latter times.

We bear that testimony because we have tested the work, just as was taught by the Lord Jesus Christ when he stood upon the earth and when men looked upon him as an imposter. They could not feel that the Messiah who had been spoken of by the prophets, wherein they had portrayed the greatness and grandeur of his mission and the work that he was to accomplish, could possibly be the lowly babe born in Bethlehem, who was looked upon as the son of the carpenter. Surely he could not be the Being that had claimed the attention of the prophets from the beginning of time down to that period. What could the Lord Jesus Christ say to the unbelieving people relative to his calling? Only, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." So taught the Redeemer of the world, this was the manner of test that he offered to the children of men, that they might know

whether he was an imposter, or whether he was in very deed, the Savior and Redeemer that the prophets had sung about in all ages.

In the reintroduction of the gospel of the Son of God in this last dispensation, by the commandment of our Father in heaven, the same test has been placed in the hands of men, that is, if this work that has been revealed from on high be the work of God, it is the right of men to know concerning the work, for God is no respecter of persons, and if men could know concerning the ministry and work and authority of the Lord Jesus Christ by the testing of the doctrines, through an acceptance of the truth he expounded, it is the right of men in this dispensation to know concerning the revelation of God our Heavenly Father in the same manner. It is because men have tested the promise that has been made in our own age, that they bear testimony concerning the work of God, and declare without a semblance of doubt, that they know that this work to which they have given their allegiance is the work of God, that the gospel they are teaching is the very same gospel that was taught by the Redeemer of the world—not a new gospel, but the old gospel, for there is but one gospel. We should understand that. All men should understand it. It has been declared by one of the inspired apostles, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." This was the

doctrine of the apostle as he wrote by the inspiration of the Almighty; the scriptures abundantly teach that there is but one gospel. This is one of the evidences of the truth of the work of God concerning which we testify, for we say today as the apostle said, there is but one way of being saved, Jesus our Lord is the only Being through whom salvation can come, and there is no other name under heaven whereby man can be saved, only the name of the Lord Jesus Christ.

But men are saved, if Jesus Christ be true, by an acceptance of his gospel. So taught one of the apostles as he was lit up by the inspiration of heaven, when he declared, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation." The gospel of Christ is the power of salvation, and for that gospel we contend, because we know the truth of it. We bear record of this truth and ask men everywhere, "Why should not God the Father reveal himself in this age of the world as he has revealed himself in former ages? It is the doctrine of our Father, as taught by the holy prophets, and as taught also by the Son of God, and as taught in much plainness by his apostles, that our Father in heaven is the same yesterday, today, and forever, he is without the shadow of turning, his gospel is an everlasting gospel, not a gospel in the dispensation of the meridian of times for the people of that period, and then a changed gospel in the latter times for the people who live now. But it has always been the same gospel.

It was this very gospel that has been revealed through the great prophet of the latter-days, and that we advocate today, that our father

Adam received, and that he taught to his sons and daughters in the Garden of Eden. When the angel asked why Adam did certain things he could only answer, "I know not, save the Lord commanded me." And God revealed his plan of salvation to our father Adam in the beginning, and taught to our father Adam in the Garden of Eden the mission of the Lord Jesus Christ, and commanded him to teach his children concerning the mission of the Redeemer, that they might know they were to obtain eternal life in the presence of God by obedience to the principles of the gospel that have been advocated by our brethren in this congregaion this afternoon. And by that revelation of our Father concerning the mission of Jesus Christ, the fact, that the Son of the living God who gave his life for the salvation of the human family, has been spread among all nations in every land; and we are told that no matter how ignorant men may be, or how they have fallen away from the truth that was revealed in the beginning, that in some form men everywhere still have some conception, however clouded it may be, concerning the mission of the Son of God and salvation coming to the children of men by the giving of the life of a God.

I thank God for the gospel. I thank God for the disposition working in me to honor the holy priesthood. You who have been present in the meetings of this general conference have discovered the spontaneous feeling that ran from heart to heart at the appearance of the President of the Church, President Joseph F. Smith, (who has been very sick for several months), when the great assemblage rose to their

feet. I was glad to stand upon my feet to do honor to the President of the Church of Jesus Christ of Latter-day Saints. I love the man, I love him because of the wonderful example he has been to the children of men. I love him because of the uprightness of his life, his honesty, his integrity, his unflinching testimony concerning the truth, because of the giving of the very best that there has been in him during his whole life, for the advancement of the work of God. But above all that, we stand up in honor of the President because of the priesthood and presidency that has been conferred upon him as the mouthpiece of God, and as the man holding the keys of authority pertaining to this dispensation at the present time.

I attended some years ago in the Temple in Salt Lake City a gathering in honor of President Lorenzo Snow, and there saw a banner stretched across a part of the chapel in the annex of the Temple, upon which was written, "We delight to honor the man whom God hath honored." I would like you to think of that, both young and old. Who could do better than to honor the man that God has honored? We are not worshiping men, we are not looking upon the President of the Church as some superior being to all other beings, but we see in him the authority that has been conferred upon him by the Lord our God, and we recognize and honor that authority. When we speak of earthly things, there is no trouble to honor authority. If the President of the United States were to make his appearance in a gathering of people anywhere in America, or for that matter anywhere in the wide world, men would stand up in his honor—not in honor of Woodrow

Wilson, the man, but in honor of the President of the United States. We can all understand that, we can all see the propriety of such an act, and we can all heartily approve of men showing to one of their fellows just such honor. And yet there are men who would attempt to question and condemn their fellows if they stand up in honor of the mouthpiece of the living God. We, however, delight to honor him.

I am told that these words to which I have referred, that were painted upon the banner in honor of President Lorenzo Snow, did not originate at that time, but a long time before. Dr. Bernhisel, who was our first representative in the halls of Congress from the territory of Utah, away back in Nauvoo, in the early days of the Church, when the Prophet Joseph Smith would enter a room where Dr. Bernhisel was sitting, the doctor would rise to his feet, and remain standing until the prophet himself took a seat; the prophet, it is said, was embarrassed at this mark of deference, and remonstrated with Dr. Bernhisel, who was a man of superior education. Such pronounced deference was not sought by Joseph Smith. It made him feel uncomfortable. But when he remonstrated, Dr. Bernhisel said, "I delight to honor the man whom God hath honored." Do you know, my brethren and sisters, there has been a disposition in my soul to honor Dr. Bernhisel from the moment I first learned of his making that declaration, of which I never could have been possessed, had I not heard the story.

We honor the authority of God. It is a safe thing to honor such authority. Read the Holy Scriptures, and you will discover that God has

vindicated his authority in all dispensations. Our Father in heaven has blessed men who have respected the authority he has conferred upon men in every age. You can also read of the distress and trouble, and even death, that has come upon men in past ages who have dared to speak slightly of God's authority. While men do not lose their lives today if they speak in contempt of God's authority, while they can sneer at his authority, and they can trample under foot the counsel God gives through authority to the people, I desire to say that the authority of God, in the eyes of God, is just as sacred today as it ever has been in any past dispensation. And just as our Heavenly Father has delighted to bless men in past ages, who have honored the authority that God has given to weak men, so he will delight to bless men in this dispensation who will honor that authority. And I plead with this congregation, that men and women, that boys and girls, cultivate a disposition to honor the authority that God has placed upon men; and God will honor you, and he will bless you, and will reveal unto you the truth, more perfectly, continually, of his great work that he has established for the salvation of the human family.

Without authority, what can be accomplished? Our Elder Brother, the Lord Jesus Christ, commissioned men in his time to preach the everlasting gospel. It could not have been preached without that authority. Men have forgotten the necessity of such divine commission in the age in which we live, but the necessity exists just the same. It is just as needful today for men to be properly commissioned in order

to preach the gospel acceptably, and to administer properly in the ordinances of the gospel, as in any other age, and no man can minister, mark you, in the name of the Lord Jesus Christ, and have his ministry sanctified, and approved by our Father in heaven, unless he be called of God to preach the gospel. I cannot call myself. That is the doctrine of the world, that men can feel within themselves, "Why, I am called to cry repentance among the people." That is not true, that is the plan of the adversary, to blind the eyes of the human race, that they may be led carefully away to destruction. Many men delude themselves with the thought that they are called without having been ordained and designated by the voice of the living God. What saith the Scripture? "No man taketh this honor unto himself, but he that is called of God as was Aaron." So the inspired apostle hath written, and so teaches "Mormonism." This is the doctrine pertaining to authority as it was taught by the apostles in the meridian of time. The salfsame doctrine is taught by the apostles of today. Divine authority cannot be assumed by any human being, without calling down the displeasure of the Lord.

When we consider earthly authority, we understand the question most readily. There is nobody in this congregation who imagines that any man in this land can feel in his heart, "I have been called to be a judge in the State of Utah, I have that feeling within me." Why, even the little boys and girls would understand, if a man set forth that sort of claim, and sought to maintain it, that there was something wrong with him mentally. Judges are not appointed by having a call

that comes from within the individual. A man cannot even be a city policeman, or a country constable by any such feeling taking possession of his mind. He must be appointed by proper authority, the authority that has its foundation in the people. We have designated how all these various positions shall be filled, and for any man to imagine that he can fill even the humblest of these callings without being appointed according to the law of the land, is but an indication of unusual weakness in his intellectual powers.

When we come to the things of God, men seem not able to comprehend so readily the need of divine authority. Some feel that it is all right for men to say within themselves, that they are called to minister in the name of Jesus Christ, that revelation and ordination for the conferring of authority is non-essential. But the doctrine of the gospel is, "Ye have not chosen me, [the precious words of Jesus Christ], but I have chosen you, and ordained you, that ye should go and bring fruit, * * * that whatsoever ye shall ask of the Father in my name, he may give it you." Bible students, is not this the doctrine of the ancient apostles? In absolute harmony with this is the doctrine of the Prophet Joseph Smith, who has declared to us that John, the forerunner of the Lord Jesus Christ, made his appearance, and laid his hands upon Joseph Smith and Oliver Cowdery and said, "Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of

sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

Such is a foundation stone of "Mormonism." An angel from on high, commissioned by the author of the everlasting gospel, the Lord Jesus Christ, laying his hands upon the head of the Prophet Joseph and conferring upon him authority. It is a bedrock stone, it cannot be overturned. It has withstood the onslaughts that have been made in the past. No weak place has been found in this story of "Mormonism," concerning the restoration of divine authority. When we speak of the coming of the Father and the Son, when we speak of the coming of John the Baptist, the forerunner of the Redeemer, the being who was honored with the high privilege of baptizing the Son of God, when we speak of Peter, James, and John, who came restoring the keys of the Melchizedek Priesthood—the men upon whom that Melchizedek Priesthood was bestowed by the Son of God—each restoring the authority they held in mortality, it is a story of strength, that has never been overcome, and there has never been any faulty place found in it; and I want to say to you, my brethren and sisters, that with the restoration of this authority that we honor, has come the promise of the living God that the work established under the direction and by the authority of this Priesthood now restored, shall endure forever and forever. That is the promise of God. It shall not be uprooted, it shall not be broken to pieces, it shall not come to naught, but it shall endure. These men so testify, I so testify, thank God with all my soul, and I know whereof I speak.

I thought when we started our meeting in the open air, of a time long ago in Scotland, when I stood out in the open field, a boy missionary, with some tremblings and with some little fear and doubt in my mind; although born in the Church, and taught the principles of the gospel; when I came to minister in the name of Jesus Christ, when I was far away from father and mother, far away from my country and people, then there was a cry went out from my soul, "Am I a servant of Jesus Christ? Have I authority to minister in the name of the Redeemer of the world?" That thought came to me, and that cry of anxiety was in my soul, until God in his kindness and mercy, and in fulfilment of his promise, because I was anxious to know the truth, I was anxious to do my duty and to preach the gospel, revealed to me by the power of the Holy Ghost the truth of this gospel; and the happiest moments I have ever known in my life, the happiest moments I ever expect to experience in the future of my life, have been and will be when I bear record in the name of the Lord Jesus Christ, that Joseph Smith was called of God to be a prophet, and was ordained an apostle of the Lord Jesus Christ, and commanded to organize this Church to which we have given our allegiance.

No wonder we honor authority, even the authority of God, and we honor every other proper authority, the authority in every land; because it is an article of our faith that we "believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law," wherever we may reside. We have honor for all authority, honor for the President

of the United States, love for America. Why, I wear a little button here myself, for two stalwart sons who are in the service of the United States. Of course it wrenches the heart when they say good-bye. It wrenches the heart when they write that"? No, we cannot say it, we job we have in hand, but we expect to do our duty, like men, be the cost what it may." Do you think we can call them back, do you think we can say, "O, son, you are not to do that?" No, we cannot say it, we can only say, "Go forward, my boy, in the accomplishment of duty; consecrate your life to the performance of the labor asked of you, even to the laying down of your life, if need be, for what God hath wrought in the establishment of this great Government of the United States of America, must be maintained, God having declared that he raised up wise men and inspired them to write the Constitution of our Country, and to make firm and steadfast and sure, the Constitution of America, and extend Liberty 'at last to every land and every people in the world. God himself has so said, and it is right and pleasing in his sight that all men shall enjoy the same liberty. It is for that we give our sons, that they may not only uphold and sustain the institutions of our Country, but also establish the decree of God, and bring the blessings of the land to every nation under heaven.

I bear record of the truth. I know of what I speak. I did not obtain it from the teaching of father and mother, although, thank God, I had a good father and mother, who believed the truth and who loved the truth. But when I bore record concerning the truth of this gospel,

I had to obtain that knowledge in the same way that father and mother obtained it before me, by service, by giving my heart to God. There is no other way. Father and mother could not give me the testimony and knowledge, let them love it ever so dearly, let them try ever so hard, they could only point out the way in which I should walk. In that path I myself finally came to a knowledge of the truth, revealed to me by the Lord God, just as it had been revealed to my parents before me. The same thing is true today. I cannot give a knowledge of this gospel to my own sons and daughters. I can only say to them, This work is not my work, but His who has called me to minister therein. If we will do his will and test these ordinances and principles of the gospel, you shall be brought to an understanding of the truth by the inspiration of the Holy Spirit, and know from the crown of your head to the soles of your feet, that God has spoken and has established this work in which we are laboring.

God help us to love it forever and forever, to maintain its principles, to uphold its authority, and to cultivate the disposition, every one of us, to say, not only when the President of the Church makes his appearance, but to say to all authority, in the wards, and in the stakes, and in the missions, "I delight to honor the man whom God hath honored." I humbly pray in the name of the Lord Jesus Christ. Amen.

The congregation sang: "Do What is Right."

Benediction was pronounced by Elder Hugh S. Geddes, president of the Oneida Stake of Zion.

SECOND OVERFLOW MEETING.

A second overflow meeting was held in the Assembly Hall, at 2 o'clock p. m., Sunday, October 6, Elder Anthony W. Ivins, of the Council of the Twelve, presiding.

Singing and music were furnished by the LeGrande ward choir under the direction of H. E. Dewsnup, chorister.

The choir and congregation sang: "The spirit of God like a fire is burning."

Elder Rodney C. Badger offered the opening prayer.

The choir sang: "The Pilgrim Chorus."

The general authorities of the Church were presented by Elder Anthony W. Ivins and unanimously voted upon and sustained as at the closing meeting in the Tabernacle.

ELDER ANTHONY W. IVINS

While I am on my feet, my brethren and sisters, I desire to call attention to the fact that, at the coming election, which will soon be held in this state, there will be presented to you for your vote, either for or against, an amendment to the constitution of the State of Utah providing for perpetual prohibition in this state. We already have laws prohibiting the manufacture or sale of intoxicating liquors in the state, which were enacted by the last legislature. There was also passed by the last legislature a resolution which is to be referred to the people amending the constitution of the State, so that prohibition will become per-

petual unless the state constitution shall be again amended.

I do not think it necessary to enter into any argument at all to convince you of the action that ought to be taken by Latter-day Saints on this measure. We are only just now beginning to appreciate the benefits that have come to us through the abolition of this obnoxious business, and we trust and expect, in order that we may be in harmony with this nation, with its executive who calls our attention to the fact that the use of intoxicating liquors ought to be and must be prohibited in the nation, and the fact that all civilized nations in the world which have engaged in the great struggle that is now on, so far as I am able to learn, have placed themselves on record in opposition to the use of intoxicants. And so we want you to carefully consider this question, to think of it, and if you want a dry state to vote for that amendment to the constitution.

May the Lord bless you, my brethren and sisters, and his Spirit be with you while we shall continue the service this afternoon, I pray in the name of Jesus Christ. Amen.

ELDER WM. H. MENDENHALL.

(President of the Bannock Stake of Zion.)

To begin with, my brethren and sisters, I desire to commend to you the advice of Brother Ivins in relation to the constitutional amendment, prohibiting the manufacture and sale of liquor in the State of Utah. We have that amendment on the statute books of the state of Idaho, and we would like to see the time when every adjoining state

shall adopt the same constitutional amendment.

In Idaho we have tried two forms of prohibition. In the county from which I come we have had prohibition for a number of years. The county seat of our county is Pocatello. I remember in our campaign against the traffic in liquor that the whisky men told us that if we adopted the prohibition measure, the grass would grow up in the streets of Pocatello, business would be stagnant, and ruin would come to that city. And now after a number of years of prohibition in Idaho, I am proud to say to you that Pocatello is the most prosperous city in the state, and instead of grass growing in the streets, the buildings that were used for the traffic of liquor have been transformed into buildings used for other purposes, the streets and the sidewalks have been paved, and the city as a whole shows marked improvement over the conditions that existed in the days when liquor was transported and dealt out to the people in our county. So, from the experience that we have had I desire to recommend to the people of the state of Utah the adoption of the constitutional amendment forever prohibiting the manufacture and sale of liquor in the state of Utah.

I am very grateful, my brethren and sisters, for the opportunity that I have of being present at this conference. I rejoice in the testimony of my brethren. I rejoice in the instruction and the counsel given by the presiding authorities of the Church. And our service does not end, my brethren and sisters, at the dismissal of this meeting. But we who have been in attendance at the sessions of this conference have a

duty to perform after we have gone home from this conference of the Church. It becomes our duty to adopt in our homes the teachings, and instructions given by our brethren. It becomes our duty to disseminate the principles of the gospel in our wards, as they have been made clear to us, among our friends and our brethren and sisters wherever we may go, that all may have the privilege of enjoying the blessings of this great conference of the Church. All men and women in the Church have a right to know what the Lord expects of them. The Lord has said, "If any lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not." And the Lord Jesus said upon one occasion: "Ask and ye shall receive, knock and it shall be opened unto you." The privilege of knowing our standing before the Lord, and what the Lord expects of us as members of the Church, is within our right, and we have a right to go before the Lord and ask him, and receive from him inspiration and revelation pertaining to our own selves and the work that we should perform as members of the Church.

Every blessing is predicated upon law, and in order for us to enjoy the blessings of the gospel, we must obey the commandments of the Lord. If we desire a blessing at the hands of the Lord, it becomes our duty to ask for it. In that connection, let me say that the Latter-day Saints should observe their secret prayers. Latter-day Saints should call their families together in the time and season thereof, and pour out their souls unto the Lord that they may be in communion with the Holy Spirit and be direct-

ed in their labors to do the things that the Lord requires at their hands.

It is not the rule that the Lord shall come to us and bless us with blessings that we need, without our asking. In reviewing the history of the Church, the Prophet Joseph Smith, in the beginning, when his mind was wrought up as to which of all the religious organizations of the world was right, and while he was pondering in his own mind, the Lord did not come to him and say that none of them are right. He went out into the woods alone, and poured out his soul to God to find out which of all the religious organizations was right. Then the answer came to him in the visitation of the Father and the Son. The Father, pointing to the Son, said to the Prophet boy, "This is my beloved Son, in whom I am well pleased; hear ye him." Then the voice of the Lord to Joseph was that none of the organizations was acceptable to him, and that he should wait, apart from any organization, and in the due time of the Lord he should be the instrument in bringing about God's purposes. Later on, when the Prophet desired to learn his standing before the Lord, pondering upon this question while lying upon his bed, an angel of the Lord appeared to him. Then the angel Moroni reconciled the Prophet boy by saying that his labors, his acts, were acceptable before the Lord, and that he was in good standing, having repented of his shortcomings, before our Father in heaven. Then he rehearsed the story of the whereabouts of the Book of Mormon, or the plates from which it was afterward translated by him, and what the mission of the prophet should be in relation

thereto. Later on, during the translation of the Book of Mormon, the Prophet and Oliver Cowdery encountered some problem in reference to baptism for the remission of sins, as recorded in the Book of Mormon, and desired to know what was meant in relation to the subject of baptism by immersion. I presume they consulted one with another, and talked about this matter of baptism, but the Lord did not come and say, This is the proper mode of baptism; but we find that Joseph and Oliver went out and prayed to the Lord relative to the subject, and while in the attitude of supplicating the Lord upon this question, John the Baptist appeared to the Prophet Joseph Smith and Oliver Cowdery, and laid his hands upon their heads and ordained them to the Aaronic Priesthood, and commanded them to ordain each other, and also commanded that they should baptize each other.

So also, when any principle or ordinance of the gospel, or any laws of the Church, have been given in this dispensation, the brethren who stand at the head and have the right to receive these revelations have gone to the Lord in secret prayer, and the Lord has come to them and revealed his mind and will upon these matters.

When the question of tithing came up in the early history of the Church, the Prophet Joseph went to the Lord, and said: "O Lord, show unto us, thy servants, what thou requirest of this people as a tithing." Then the word of the Lord came to the Prophet Joseph, that all of the surplus property of the people should be turned in as a tithing of the people, and after that one-tenth of all their interests should be given to the Church for

the upbuilding of Zion upon the earth.

So that is the example set for us. While we have not the right to receive revelations and visions for the Church, as has been explained in the discourses of our brethren, yet every member of the Church, whether he be young or old has a right to know his or her standing before the Lord, has a right to enjoy the testimony and the divine influence of the Spirit of the Lord, has a right to receive revelation pertaining to himself and his duty and ministry in the Church; and it only comes to us by our performance of duty, by our drawing near unto the Lord, as in the history of the organization and the revelations to the Prophet Joseph Smith.

I rejoice, my brethren and sisters, in the testimony that I have of the gospel of the Lord Jesus. I know it is true. I know that Joseph Smith was a prophet of the Lord, and that the brethren who have succeeded him, including President Joseph F. Smith, were prophets, seers and revelators, and were the right men in the right place. When I heard our beloved president say in his opening address that for seventy years he had devoted his time to the ministry, to the work of the Lord, to the spread of the gospel in many lands and climes, and in presiding among the brethren and sisters here at home, I honored and respected him. When I thought of the blessings we have enjoyed here at home, and of the wisdom and understanding exhibited in his life, I am certainly led to say that the Lord certainly blesses his servants. If we will devote our time and our talents to the ministry and the work of the Lord, the spirit of the gospel, and the establishment of truth

and righteousness in the earth, the Lord will continue to bless us.

I bear witness to you that the Lord has again spoken from heaven, has revealed his gospel, organized his Church, and placed therein every blessing and gift that is necessary for us to develop and grow and become like our Father in heaven, even in the gospel within the Church. It is an individual work. Every man must save himself. True, we can do a great deal by helping one another, but the salvation, the exaltation, the blessings that we obtain hereafter depend upon ourselves, upon our labors and faithfulness in keeping the commandments of the Lord.

May the Latter-day Saints everywhere be faithful and devoted to the cause of Christ. We have been told during this conference, and it has been pointed out to us, of the great responsibility of the Church in relation to this great world war, and I trust the Latter-day Saints everywhere will prepare themselves to do their full duty in whatever calling may come to them. This is my prayer, in the name of Jesus Christ. Amen.

ELDER JOSEPH REECE

(President of the Nebo Stake of Zion.)

I sincerely trust, my brethren and sisters, that the Lord will bless me upon this occasion, that I may be able to say something that will instruct you who have come here to learn the ways of the Lord.

I have one thought in my mind at present, which has come to me while our brother has been speaking in relation to the organization of this Church. While he was enumerating to us the different person-

ages whom the Lord has sent from the kingdom above to restore unto his people this great organization, this great Church and Kingdom of God in which we are members. When we refer to the fact, that our kind eternal Father and his Son Jesus Christ, the Redeemer of mankind, condescended to come to earth in answer to prayer, to deliver unto that boy the message which was essential at that time in order to prepare the way and to lay the foundation of this great work,—when we speak of the Lord Jesus Christ whom the Father introduced on that occasion to the boy Prophet as his Son, “My Only Begotten Son, in whom I am well pleased,”—the question comes to me, who was that Son? It occurs to me that this same Jesus Christ, the Redeemer and the Son of God, to whom the Father introduced the boy, was the same Jesus Christ who lived upon the earth during the meridian of time; that he was the same Christ that was born of the Virgin Mary. He was born of a mortal mother and an immortal father. He lived upon the earth for a short period of time, for about 33 years. He entered upon his ministry; he organized his Church with apostles, and evangelists and so on. In time he gave up his life for the sins of the world, that all the children of our Father in heaven who live today, and who lived at the time of the Savior, or who had lived upon the earth before his day, or shall live after we have passed away, might be saved through obedience to his laws. He gave up his life as a ransom for us all. My brethren and sisters, the Savior who talked with Joseph Smith the boy prophet was the identical Savior, the identical Jesus, who was born of the Virgin Mary, who

was crucified upon Calvary’s hill, whose body was laid in the tomb, and arose from the tomb on the third day and appeared to his friends and brethren. That identical Jesus Christ who was baptized in Jordan, appeared to Joseph Smith and gave him the necessary instruction for the founding of his Church in our day.

Our brother referred to the fact that John the Baptist had appeared and laid his hands upon Joseph and Oliver, conferring upon them the priesthood of Aaron, and had given them instruction as to how to go forth and labor in this great ministry, and how to organize the Church of Christ. Who was this John? After that messenger had delivered his message to the prophet and had conferred his priesthood, he said, “My name is John, the same who is called John the Baptist in the scriptures.” He was the same man who baptized our Lord and Savior, Jesus Christ, in the river Jordan, and none other.

Who were Peter, James and John who laid their hands upon those two men, and conferred upon them the holy Melchizedek priesthood? It was the same Peter, and the same James, and the same John who were left as the Presidency of the Church by the Savior of the world at the time he ascended to heaven. They held the same authority, and conferred that authority upon Joseph in the day in which we live.

Then we know of other visitations. We know that Moses appeared. We know that Elijah appeared. We know that Moroni appeared, and who was Moroni? He was the identical person who was entrusted with the care and disposition of the plates, the records from which the Book of Mormon were

taken, and the identical person who placed those plates in a secure place, where they were when he revealed them to the Prophet Joseph Smith. And it was his duty, his prerogative and privilege to come back to this earth in his resurrected form, with that same body and that same person and stature, at the proper time, and to the proper one. These are the facts that have been passing through my mind while I was listening to the discourse of my brother. We know that these things are true.

We know of a surety that there will be a resurrection of the body of every child of God. These things are not a mystery to us. We have been blessed with the revelation of God. We have been blessed and favored with a visitation of these great men who have come in their resurrected form, and restored these things. And these things are true, my brethren and sisters. There is absolutely no delusion about them. True? Why, of course they are true. How could they be otherwise? How could all these things have transpired, how could this Church have been organized, and how could it have attained to its present standing and accomplishment? How could all the work that is being accomplished by this Church, for instance the establishment of the missions that have been spoken of, to carry this truth to the nations of the earth? How could all this be carried on with zeal and that same attainment, if it were not true?

You and I would have faltered long since if these things had been a delusion. But these things are true and faithful, and we have this knowledge. God has descended to reveal it unto us, to all his children.

We have this advantage over the children of the world. We have been willing to accept of these precious things, and the Lord has been merciful unto us. Through the direction of his Spirit he has permitted and enabled our leaders, the men whom he has chosen, to establish this work. Where would we have been if it had not been for this Church? God has blessed this work and prospered it till it has grown to the proportions which it has, and all these things have been brought about, my brethren and sisters, through the obedience of his people to the things he has revealed for their guidance.

All these things, these blessings, which we have received, have been ordained of God, and brought about by his power. We may go out into the world to preach the gospel and testify to the nations of these truths which we have accepted, but we cannot force them to accept of them. It is not our privilege so to do. The Lord does not expect it, but he has commanded that we carry this message to the world, that we use our means and our efforts and our talents as he shall bless us from time to time, in order that all of his children who live upon this earth may have the privilege of enjoying the same blessing and the same testimony and the same knowledge of things that we as a people enjoy.

We cannot afford to falter, my friends. The work of the ministry is great, and we are called and appointed each one in our place to perform a certain labor. My brethren and sisters, let us attend to that. Let us see to it that we are found in our places, that we are performing the work that the Lord has designed, in the way that he has re-

vealed for his servants and his handmaids to follow. Let us see to it that we keep the commandments. Let us see to it that we attend to our prayers. Let us see to it that we attend to our work that he has called us to perform. Let us see to it that we attend to our worship, that we partake of the sacrament upon the Sabbath day, and that we do all things that will have a tendency to bring us together and to make us more faithful and more appreciative of the things that the Lord has done and is doing for us as a people.

May God bless us and help us appreciate his blessings, and may they be increased unto us. May we grow in wisdom, in knowledge, and understanding. May we continue to be so faithful and true that the Lord will be pleased to own and bless us, as his people. May we be able to enjoy every blessing, privilege and gift which he has in store for his faithful Saints. Nothing short of this, my brethren and sisters, will be satisfactory to you and me. May God help us in our weaknesses, that we may be able to overcome with his strength, and make us equal to every occasion, that we may not falter, but that we may ever look forward to the promises which he has made. May we have the testimony burning in our hearts to know that Jesus is the Christ, to know that Joseph Smith is a prophet; to know all that he received, and all the visitations that came to him, and all that has been revealed and restored to the earth, and know that these things are true, that we may not falter in the least, but continue to be faithful in good works, I humbly pray, in the name of Jesus. Amen.

ELDER JOHN M. HENRIE

(President of the Panguitch Stake of Zion.)

I pray that the Spirit of the Lord may direct me in the remarks I make. It has been indeed a great blessing to me to have the privilege of attending this general conference of the Church, and listen to the many testimonies that have been borne, and further to listen to our brethren explain and enlarge upon the principles of the gospel that have been given to us in this the dispensation of the fulness of times. We have had enumerated to us in this meeting events that took place in connection with the restoration of the gospel. These things are marvelous and great. Our brethren and sisters who lived in the early history of the Church, had to wonder as to what would be the result of this great move, because it was new to them. We live as those who direct the affairs of business after it has become established, by those who have gone through with the experimental part and have learned to know that it was successful and good. The stocks of corporations become valuable after the corporation has made a success, and paid great dividends; and I look upon this work in that same connection. It has become greater to us because of our seeing the wonderful success that has crowned these events that have been enumerated here in our meeting. If we had not received any advantages because of the visitation of God the Father and his Son Jesus Christ to the world, we might not be as strong in our testimony of its truths. But if as members of the Church we can individually see where we have been greatly

blessed because of that event, then our standing in the Church ought to be esteemed much higher by us much more so than if we had lived in the early part of the history of the Church, when it was experimental to a large degree with the people who lived at that time. I have thought often of my case, and wondered what I would have been, had it not been that the glorious visitation was given to the Prophet Joseph Smith, and had not the gospel been restored. In my case, as with many of you, my parents were found in different parts of the world. No other means under heaven, probably, could have found them, and brought them together, and given me birth under such favorable circumstances and conditions as I enjoy. My mother, a little girl in a great city in the old country, was found and brought out into the valleys of these great Rocky mountains where there was great room for development. My father was found in an entirely different part of the world, and brought here by his parents, and united in the house of God, under the New and Everlasting Covenant, for time and eternity, to her, who gave me birth, with which I am pleased and well satisfied. This applies to a very large number of Saints who have been gathered to these valleys and who have had similar history and origin. These things have been brought about by the restoration of the gospel and the establishment of this great work.

Another thing that I want to speak of briefly: in the day that the gospel was restored, our parents and grand parents were groping in darkness to a great extent as to what was the best means of living, whether, for instance, it was proper to par-

take of stimulants to give them the strength needed for the accomplishment of their work. Light came through the restored gospel, showing that men are better without stimulants, without the use of narcotics, and things that have a tendency to injure and weaken our systems. This truth did not come to us from a scientific source, but through the restored gospel, and by revelation from God. To me there has been nothing that has blessed me more than the words of wisdom that were given through the Prophet of God, who received the visit from the Father and the Son. You apply that to yourselves, as I can apply it to myself. We may contemplate now a great people who have been blessed in their bodies and in their minds, and above all in their spirits, because of the knowledge revealed from heaven in connection with these other great events that took place.

It has been made known to us that our citizenship in this, the United States, is in a government nearest to God, our Father and the government of heaven. Is that any advantage to us to have that faith in these trying circumstances confronting the world at the present time? To me the knowledge and testimony that every effort I put forth to assist our government and its allies in establishing freedom and equal rights among the children of men in the world, are stimulants to me to perform my duty as a citizen of the government of the United States. Is it any advantage to you to have that same knowledge, or that same testimony? I am sure that you all enjoy it as I enjoy it. Is it any advantage for us to know that we went down into the waters of baptism under the hands of our

brethren who received of the priesthood that was given unto the Prophet Joseph Smith and Oliver Cowdery, by divine administration of heavenly beings? It is certainly a blessing to me to believe that I was baptized by one who held the authority of God, and that my sins were remitted because of that baptism, and that through the imposition of hands of those who are in authority I am entitled to the Holy Ghost to direct my every act in life. This is not, as I view it, any longer guess-work, or a matter of wonder as to what the result will be, because I see, as I associate among the children of the Latter-day Saints, men and women in every part of this state and in other states, and in every part of the world, people who have been enlightened through the imposition of hands and the reception of the Holy Ghost.

Is there any one who has a desire to know the things of the Lord that could not accept of these great principles, and see that they were a blessing to them because of having received them? Is it any advantage to me as a husband and a father to know that I was married in the house of God, and that my wife and children were sealed unto me for time and eternity, and that we shall know each other in our family circle throughout eternity? Does that bless us, my brethren and sisters, or are we still in wonderment as to whether that is a good doctrine or not? It seems to me that no man or woman who is honest could deny the very power and effect of such a doctrine as that being taught to the children of men.

Now, as I said, we are not guessing any longer as to what will be the result, but we live in this day when the God of heaven has permitted us

to see the result and to know what the effect has been among the children of men. We see here an organization of people who stand wholly and unitedly behind the great cause of the great portion of the world that are fighting for the liberty and the uplift of mankind. I do not know of anything that gave me greater pleasure than to see the unanimous vote of that great gathering of people this morning sustaining and supporting the president of the Church to appropriate all of the means that we could spare from the treasury of the Church to support this great cause.

There are two things that I have a greater appreciation for this day than any others. One is a knowledge of the truthfulness of the gospel, that we are in the light, that we know to that extent that we serve God, and develop within us the Spirit of God and magnify the priesthood that he has given to us, that our lives are acceptable to him, and that we can see that the result is good, that we are made stronger and more perfect and Godlike than without the organization of the Church and the principles of the gospel as they have been given unto us. I believe in this day when our time is required for so many different purpose that we ought to be sure that we do not neglect anything that pertains to the gospel of Christ and our eternal salvation, that we may thus have power within ourselves not only to serve our country in this time of need, but to serve God, and this is one of the great things that I am most pleased for. Another thing is citizenship in this great Government of the United States, and the faith that has come to me that its Constitution is an inspired instrument, and that

the Declaration of Independence was never made by man alone. Man would not have had courage and grit to have undertaken such a thing, but it was inspired of God, and the Constitution of the United States is superior to the documents or charters or constitutions of any other government given unto men. This great organization of government is big enough to take in all peoples as rapidly as they are able to come in and enjoy the blessings of it.

I feel that as Saints of God we should realize the great responsibilities that rest upon us in the service of God, and live up to the requirements of the gospel in full, and develop within ourselves the Spirit of God, and a determination to be worthy, true citizens of this great Government, and assist it to the fullest possible extent.

I rejoice in the testimony of the truth of the true gospel, and in the testimony of the truthfulness of the mission of the men who preside in the Church in this day, as well as those who have preceded them, in the past history of the Church. I am glad to feel within my soul, that Joseph F. Smith is a prophet and that he is recognized of the Lord as the head of the only Church recognized of God in the world; and that his brethren who are numbered with him as counselors, apostles, seventies, stake presidents, and bishops, are in line and in harmony with him. I am glad to know for myself that the gospel is true, and that there is power in it to save men from destruction and eternal torment and sufferings. There is no other people in a condition to know and enjoy the great blessings that the Latter-day Saints possess. Let us rejoice in that truth. Let us develop a further knowledge and

gain a greater power than we have already gained, is my prayer, in the name of Jesus Christ. Amen.

A young ladies' trio sang: "I bring hearts-ease."

ELDER JOSEPH E. ROBINSON.

(President of the California Mission.)

How blessed it is, my brethren and sisters, to have faith in God and in his work; to know in one's own soul that Jesus is the Christ, the Redeemer, the Savior of mankind, the Mediator of the New Covenant, and one who pleads with God for the salvation of his brethren and sisters. This is the thought that came to me whilst our brethren were bearing witness of the testimony of truth that is welling up in their souls. They are not tossed about by every wind of doctrine, not driven with the wind, not moved out of their place. Yet, whilst they were speaking I wondered if here you had met some such conditions or whether you have had any such cases as we have met in the mission over which I preside, of men who would "run without being sent," men who did not await until they were called upon before they think they can be teachers of men, and who rise up with their hands to steady the ark of the covenant.

I have wondered if in this land you have had any who are "mighty and strong who are come to divide by lot the inheritances of the Saints." We have had five such in the California mission since I have had the honor to preside in it. They have come to naught, and dwindled away. One in particular that I have in mind, who gathered

about him quite a little body of honest people, God-fearing people, humble and contrite and repentant when they were shown the error of their ways, for I had the privilege of baptizing a goodly number of them. This man went on for years, pretending that sometime he would come as a mighty and strong one and set the Church in order. He said that the people would be tried in all things; so frequently he would be drunken with wine, that they might be tried in that way, and he reveled in the use of some drugs and tobacco, so that they might be tried in their faith because of this weakness. He took wives from some men and gave them to others, and then took them himself, and then turned them back to the original husband, that they might be tried in that way. And still they endured it because of their faith in some of his prophecies and the manner in which he interpreted the scriptures. When stricken and about to die, he was taken to a hospital, and several days before his death he told them not to bury him, but to watch over his body for three days and he would come and take it up again and establish them in their inheritance in Zion before God forever. They watched his body for six days, and then they buried him.

I have wondered if there has been any one come to you who wanted to establish the "Order of Enoch," who want you to "join the United Order." We have had such one, and when certain of the Saints, his associates, moved by his testimony and his oratory, joined with him to have a "community of interests," in all of their real estate and effects, and they came with the deeds to their lands to be conveyed

to the body that was being organized by him, and they asked him for his deed, why, he had deeded his property to his wife and all he had was but the watch that he wore. This made them a little bit jealous and fearful of the scheme, and so it all came to nothing. So I have noted that some men here at home, who have met with financial failures, are quite willing to join the "Order of Enoch," and have the people pay their debts and take care of their families. I don't know whether you have met any such or not.

I want to read to you, thus extending the remarks of my brethren this afternoon, and what was said in the general conference yesterday, from the Doctrine and Covenants, 42:11:

"And again, I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my Church, except he be ordained by some one who has authority, and it is known to the Church that he has authority, and has been regularly ordained by the heads of the Church."

Has any one been telling you that God can raise up a prophet at any time? That it does not require the authority of man to make prophets and apostles and leaders of the people? Have they quoted to you that Paul has said, that he "was an apostle not by man nor the hands of man," as a proof of this doctrine? Or, that God sent his angel to ordain John when he was eight days old, or that he ordained Esaias by his own hands? If they have, they have told you the same things I have heard in the mission field. I am mindful of the fact that the least deacon in the Church could say with as much appropriateness as

Paul that he has the priesthood, "not by man nor by the hands of man," for man did not bring the priesthood, did not ordain it and cannot bestow it within and of himself. The priesthood of the Son of God is without beginning of days or end of years; without father, and without mother, and without descent;" but it is always, and has ever been *given under the hands of some one* whom God hath appointed. Paul was chosen and set apart to the ministry with Barnabas, by the Apostles, in the Church, and he was sent by the Lord, Jesus Christ, to Ananias, in Damascus, that through Ananias he might receive the Holy Ghost; and Cornelius, devout as he was, and visited by angels, did not receive the Holy Ghost until the proper authority had been sent to him to bestow it. And so we may rest assured that John received his priesthood either from his father, who held it and who ministered at the altar in the temple, or from *some one who was authorized* to give the priesthood. Men may be appointed and ordained to fill certain positions; but all the way through you find that the priesthood came through the proper order in the Church. *Esaïas received his priesthood at the hand of Melchizedek*, the great high priest. So when men claim these things, they are either ambitious to claim leadership themselves or have lost sight of the word of the Lord in reference to priesthood and presidency. I am told that this 85th section of the Doctrine and Covenants, written into a letter of the Prophet Joseph Smith as he wrote to W. V. Phelps, *is yet to be fulfilled*, and men are teaching it and writing about it today as they have been

from the very time it came forth in the Church, and it was given November, 1832. I want to read just a little. And if you will read the 48th and 51st sections, you will find how the Lord determined that his Saints should receive their inheritances in Zion. They were consecrating their goods when they were converted in the world and sending their funds up to Jackson county, to the Bishop of the Church, who was to buy lands for them, and give it to them "legally" by "deed" under the law, that they might receive it in severalty for themselves and their heirs after them. And when people had sent their moneys and then emigrated to Zion they found the Bishop was a little slow in doing his appointed work. The anger of the Prophet was aroused, and he wrote to Brother Phelps how badly tried he was over this matter, that people who had sold all they possessed, and had left their friends in the East and had sent their moneys ahead of them to Zion, and then came there, and found there was no place there, no inheritance prepared. It looked like a fraud upon the face of it. So he wrote to Brother Phelps how his soul was wrought up over this matter. Yet some men can read into this revelation, this letter of the Prophet, an event yet to be. I want to read to you just one paragraph when this one mighty and strong was to come, for we read here that record of all things that transpire in Zion should be kept, and that all who consecrated property should receive an inheritance *legally* from the Bishop. And if the Bishop would not do this, then God would send a mighty and strong one who would see that it was done, and that man who *was*

appointed and *who was* called of God, "that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning." A man in 1832 must today be 112 or 115 years of age, to say the least. Do any of you know of a man who was appointed at that time to do a work who is still living? And yet men, deluded by the cunning influences of the adversary, would today see a present fulfilment of these words as I have read them to you.

How delightful it is, how thankful men should be, that God graciously has given them faith, that they do not question *his* authority, that they are willing to follow the lead of *the brethren who have been called to preside* in the Church; and we may rest assured that there will be none come out of this order, for as I read to you, they who preach the gospel or organize any of its branches or set in operation any of its functions *must be regularly ordained* by the heads of the Church, and be known by the Church. So even if John should come, as some friends would try to make me believe, how would he be known? "O, his prophetic power and his personality would declare him," they say. Aye, but that does not answer. The Lord has said, that he that is called must be *regularly ordained* by the heads of the Church, and *known by the people* of the Church. While I agree John has a great work to perform yet, as we read in the scriptures, if he comes to us it will be as he came to the Prophet Joseph Smith, and doubtless with other witnesses. Their work will have to be done by and through the proper order and priesthood, and through the proper

and correct channels of the Church, and the people will know and understand it, and it will not be a side issue, where Southerner or Northerner or West-man or "East-man" can say "I am he." It is true that when the Prophet Joseph had his vision there was none others present of mortal men; but the Father and the Son, two witnesses, were there, and when we stand before the pleasing bar of Almighty God, *they* will bear witness to the unbeliever, that they revealed themselves to the boy Prophet in this day, and under their divine guidance and instruction he set up the Church of Christ for the last time. And when John came with his, the Aaronic Priesthood, there were Joseph and Oliver present. When Peter and James in their resurrected bodies and John still in the flesh came, there was Joseph and Oliver again. When the mighty angels, Adam or Michael, and Elias and Elijah came, in the Kirtland temple, there were the brethren to bear witness of it, and "every word of the gospel shall be established in the mouth of two or more witnesses." So when *one man* rises up to judge Israel, and to say how we shall walk, and to divide the word of God to us, even though he claims an angel has visited him, we should look with suspicion upon that individual. In the last days, it is true that God would pour out his Spirit upon all flesh, and "their old men shall dream dreams, and their young men shall see visions, and their sons and their daughters shall prophesy," that is not limited alone to the Church of Christ. It is to *all flesh* who accept the Christ as their Redeemer. There are wise men in the world and there are daughters who prophesy; but I am

afraid there are some in the Church who dream dreams only. I have told the sisters in our mission, for several of them have dreamed dreams, that there has been no provision for them to dream dreams for the Church. "Their old men shall dream dreams, their young men shall see visions, and their sons and daughters shall prophesy," but there is no chance for the sisters to dream dreams. So when they come to me with their wondrous dreams about what I should do in order to establish the Church to save the Saints from destruction, I have met it with more or less suspicion despite their faithfulness and their sweetness and the consideration that should be given them because of their regard for me personally and for my people. But I am afraid of dreamers of that kind.

I have never asked, since I arrived at the age of judgment, and of ripe manhood, nor since I have been called to preside in the order of God and labor in his ministry,—I have not asked for visions nor tongues, nor the gift of prophecy, in the sense of being a prophet to Israel. I have asked for *good common sense*. I have asked the Lord to keep me humble and stable; and I thank him with all my heart that I believe his word and sustain, with all my heart, his priesthood. If I cannot both with my head and my heart love him, let me love him with my heart alone and believe in his word with all my soul. I pray that it shall not be left to my head alone, which may err, and which is cold, and calculating. You wives want to be loved by your husbands with their whole hearts. No matter how much they admire you, and speak of your graces with their lips, and tell of your virtues, you *want their*

hearts. And so God has said, "O son, give me thy heart." We are told by the poet Holland, who was at once a poet and philosopher, that

"Ofttimes the heart is wiser than the intellect,
And leads with swifter hands and surer feet to wise conclusions."

These men who spend all their time trying to figure out in the scriptures what awaits us, and to steady the ark by their interpretation of the word of God, oftentimes are giving their heads to the adversary and withholding their hearts from God, and stand on dangerous ground.

I ask for the faith of the ancient seer who, stripped of his riches, his children taken from him, his friends finding fault with him; sitting in the ashes of a once happy home, afflicted with a nauseating, humiliating, disease, scraping the exudations of that disease from his body with a potsherd; his wife sickened with his appearance and what he had passed through, saying to him, "Why don't you curse God and die?" said, exulting in his heart because he knew his God and his salvation, "Though he slay me, yet will I trust in him," for, "Though after my skin worms destroy this body of mine, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

I want the faith of Paul who, persecuted, maligned, misunderstood, imprisoned, poverty stricken, earning his own livelihood as he preached by the wayside, appealing from the courts of Rome to the Cæsar himself, the head of the Roman government, in order, I take it, that he might bear witness of the

Christ to the very head of the civilized world at that time, (for he need not have gone had he not desired it), I want the faith that he had after he had borne his testimony, after he had bidden farewell to the Saints, as he wrote to his loved son by adoption, Timothy, from his prison cell, perhaps by the rays of the sinking sun, that last that set for him in mortal life, these words: "I have fought the good fight, I have kept the faith, I have finished my course, and henceforth there is laid up for me a crown of righteousness, which God, the just judge, giveth to all those who love him and his appearing."

I want the faith of President Smith who, after seventy long years of service, whilst broken in body with the responsibilities and labor of guiding this people, said: "Although I am weak in body, I was never stronger in my spirit and in my intellect and my determination to serve God and keep his commandments than today." You heard him Friday morning bear witness of that in our conference.

I want the faith of the Prophet Joseph Smith, who thought perhaps if he withdrew from his people for a little season, he might relieve them from persecution; but, his wife, like Job's wife, sent for him complainingly with others, asking him to return to the body of the Church. He said: "If my life is no longer of worth to my friends, it is useless to me," and added these words, as he set his face toward Carthage, knowing full well that his blood would be shed to bear witness of the Christ and the message he gave in this day: "I am going like a lamb to the slaughter, but I am calm as a summer's morning; I have a conscience void of

offense towards God and towards all men. I shall die innocent, and it shall yet be said of me, 'He was murdered in cold blood.' " Dare any sycophant, any heretic, any fallen teacher, any coward, use the words that the Prophet Joseph did? Dare any man within and of himself, unless his conscience was void of offense toward God and man, declare such a thing when he knew that death awaited him on the morrow? O, the peace of Christ which passeth the understanding of man; when it takes possession of the souls of his children, they are unmoved as a rock. When dire things come to them, they are unafraid, and like Joseph, "calm as a summer's morning," content to await their redemption, for they are not afraid of the bar of God, when they shall stand in the flesh for the final judgment.

I want the faith of Hyrum, so sweet in his soul, so full of loyalty and fealty to his brother, the Prophet, reading the words of Moroni, who had seen ten thousand led by him, murdered about the Hill Cumorah; who before closing the record of the Nephites uses these words, and Hyrum read them before that last trip to Carthage, and turned the leaf down, upon them as his testimony:

"And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me, if they have not charity it mattereth not unto thee, thou hast been faithful, wherefore thy garments shall be clean. And because thou hast seen my weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now I, Moroni, bid fare-

well unto the Gentiles, yea, and also unto my brether whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood."

May each one of us have that faith dwelling in our hearts that we may not be afraid when we stand before the pleasing bar of Christ, is my prayer, in the name of the Lord Jesus. Amen.

The choir sang: "God is our refuge."

Benediction was pronounced by Elder Milando Pratt.

SECOND MEETING OUT-DOORS.

A second outdoor meeting was held at the Bureau of Information building at 2 o'clock p. m., Elder David O. McKay, of the Council of Twelve, presiding.

Singing and music were furnished by the Richard's ward Glee Club, J. Spencer Cornwall, chorister, and Cleon Donelson accompanist.

The Glee Club and congregation sang: "High on the mountain top."

Elder Ernest Kimball offered the opening prayer.

The Glee Club sang: "Scatter Sunshine."

ELDER DON C. DRIGGS.

(President of the Teton Stake of Zion.)

My brethren and sisters.—It is certainly gratifying to be here today to participate in the exercises of this great conference of the Church.

This is my first meeting of the conference. I happened to be engaged in the Government service, voluntarily, in one of the departments of our Government, and was called away at the conference date to attend a meeting in Boise, and I have tried to fill both appointments. I came in this morning with the hope of getting in touch with the conference spirit and taking back something that would be valuable to myself and my people who live in one of the stakes established in the last few years in Idaho, a growing state, which is inhabited in the southern part, by Latter-day Saints. It has only been a few years ago it seems to me, that our people began to migrate into Idaho, to overflow the boundaries of this state. I remember that at the time we went into Idaho, it was a period of depression in the Church, and the authorities felt the need of the young people staying at home, but they allowed a few of us to go over there. We have established a stake of Zion in that part of the country, have developed now into quite a colony, and a good part of the Church is located within the boundaries of the state of Idaho.

I rejoice in the progress of the Church, of the latter-day work, and that I have been permitted to have a humble part in its establishment, in its growth and development. I like to keep in touch with the spirit of the work and the progress of the Church, and know that I am in harmony with those who are charged with the responsibility of carrying the work of the Lord.

I rejoice in the work that our boys are doing, in the spirit that they are manifesting, not only in their loyalty to the Government of the United States, but in the feel-

ing that comes to them at the same time, that they desire to place themselves in harmony with the Church, and seek the blessings it is their right to enjoy, before they depart on their great mission of service to their country. I have noticed that as our boys go out in the service of our country, that they begin to think about the possibilities of the blessings that are vouchsafed unto them through the channels of the Priesthood, and have a desire to receive these blessings. I feel that the experience that our boys are getting in the service of our country is going to make them appreciate also the service that they may give to the Church.

I believe that the spirit that the boys have in desiring to go forth in the service of their country is also enjoyed by the people. We find that our boys are not satisfied to stay back in the training camps, but are eager to get to the front, and when they get to the front "over there," that they are not satisfied to stay back, but are eager to get right on the firing line. We are beginning to get that spirit ourselves as a people. When the calls are made upon us from time to time to do service for our country, there is an eagerness to get into the front line, and to go "over the top." I am proud of the record we are making in this particular. I am proud of the record of the people in our particular part of the country, and I want to state here that at 8 o'clock on the night of the drive for this Fourth Liberty Loan, we were able to telegraph to headquarters that we had gone "over the top," just at the close of the first day. And that is the spirit that is being manifest in our part of the country. I know it is the spirit all over the

country, and especially among the Latter-day Saints. I rejoice that we so readily take up the cause of our country, because it is really the cause that we have been fighting for ourselves these many years; and it is characteristic of the Latter-day Saints that they adapt themselves to the needs of their country, and when an opportunity comes, that they are ready and willing to show their devotion and patriotism. These thoughts are uppermost in our minds. I know that we may be excused for talking about them in our meetings, and we can be satisfied with the feeling that it is in harmony with the teachings that we have always received.

I rejoice in the testimony of the gospel of Jesus Christ. I desire to remain faithful to that testimony. I desire, as long as I am permitted to live upon the earth, to be permitted to have a desire and disposition to raise my voice in defense of the Church, and to live so as to be worthy of the blessings of the Lord. I pray that his favor and blessing may be enjoyed by all of us, that we may continue faithful in the discharge of every duty and obligation resting upon us, in the name Jesus. Amen.

ELDER JOHN M. BAXTER.

(President of the Woodruff Stake of Zion.)

I have enjoyed all of the sessions of this Conference, my brethren and sisters, and the sweet influence that has attended its meetings. I most humbly pray and desire that while we are assembled this afternoon, in this little meeting, the same sweet influence may attend us.

The first article of faith of the

Church of Jesus Christ of Latter-day Saints reads: "We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost." It seems to me that all of the Christian world claim to believe in God our Eternal Father and in his Son Jesus Christ; but we, as Latter-day Saints, have a knowledge of God that the world does not have. We believe in the God of Abraham and Isaac and Jacob, the God of our fathers.

We read in the 18th chapter of Genesis, that God made himself known to Abraham, on the plains of Mamre. He talked with him and ate with him, and associated with him, as one man talks and eats and associates with another. Abraham had great faith in God, because of his knowledge of God, because he had associated with him, had been near him. At the time of the destruction of the cities of the plain, when God came down himself, Abraham had great influence with him concerning those things, because of his knowledge and faith in God the Eternal Father.

Isaac and Jacob were both familiar with God, and therefore, they had great faith in him.

Our Lord and Savior, Jesus Christ, when upon the earth, said he was the very image of his Father in heaven, and those who had seen him had also seen the Father. They were so much alike in person that whoever looked upon the person of Jesus Christ could see in him the exact image of his Father; and we know that our Savior had a body the same as the body of a man, and he mingled with men upon the earth, ate with them, conversed with them, and finally laid his body in the tomb and other men are laid away when

they pass from this state of existence.

In our dispensation, the Lord has again revealed himself to men upon the earth. In answer to prayer, God the Eternal Father and his Son Jesus Christ appeared to Joseph Smith. They were in appearance similar to men, and they conversed with him, the Father saying, "This is my beloved Son, hear ye him." The Savior of the world conversed with the boy prophet, and instructed him concerning his future mission upon this earth.

Now, my brethren and sisters, there is a great deal of difference between saying that we *believe* in God, and in Jesus Christ, his Son, and *knowing* God. We are told that to know God, and Jesus Christ his Son, is eternal life. And I believe that is the only way that we will ever attain to eternal life, to obtain a knowledge of God, our Eternal Father. I do not believe we can successfully worship him unless we know who he is.

I believe that there are a great many people in the world today, who are in the same condition that the people were at Athens when Paul went there, on one occasion. He saw upon an altar this inscription "Unto the unknown God;" and he said, "Him whom ye ignorantly worship, declare I unto you;" and then he preached unto them the true and the living God, the Father of our spirits, the creator of the heavens and the earth, the seas, and the fountains of water, and all that in them is.

And that is the God whom we serve, worship, and pray to. We have faith in him, because of our knowledge of him. It seems to me that it is the only way we can

have faith in anything. Our belief in anything is through the knowledge that we have of that in which we believe. When we pray to God our Eternal Father, we expect our prayers to be answered. We pray in sincerity, as Latter-day Saints, and we have all faith and hope that our prayers will be answered.

There are people praying today, in all this world, who never prayed before; and it is difficult indeed for people to pray to God who have not faith in him. It is evident to me that a great majority of the people of the world today that I have been associated with, outside of the Church of Jesus Christ of Latter-day Saints, do not know to whom they are praying; they do not have a knowledge of God. If they had, they would not profane his name in one breath, and pray to him in the next. We are living in an age of profanity. God has commanded his people, Thou shalt not take the name of the Lord thy God in vain;" and yet, over all this broad land, we find men and boys, young and old, who ought to know better, profaning the name of God; and now, when distress, trials and troubles are coming to them through this terrible world war, they are turning to the Lord, endeavoring to pray to him for the protection of their sons, and those who are near and dear to them, who have been called into the war.

The Lord has said, "If you will turn unto me, I will turn unto you." If you will turn unto God, he will turn unto you. If you will resist the devil, he will flee from you. And I believe in that saying. I believe that it is true. If we have profaned the name of Deity, we have not known what we were do-

ing, we have not known the true and the living God. I believe if those who have been guilty of it will repent, draw near unto the Lord in prayer, that he will draw near unto them and they will be forgiven for that which they have done. I believe in the principle of repentance, whether it is of profanity, or the breaking of the Sabbath day, or any other commandment that the Lord has given unto us. After we have attained to a knowledge of these things, and know that we have done wrong, and we repent, the Lord will forgive us; and so sure as we draw near unto him, so sure also will he draw near unto us, and his Holy Spirit will be with us, and guide and direct us in our lives. But we ought to pray *consistently* to God.

I remember one little incident that brought this matter to my mind a few days ago. A man with whom I am well acquainted, a member of the Church, who has not done anything in the way of performing his spiritual duty in the Church, had never prayed before in his life with his family. He had an invalid mother who herself had been a praying woman, but his boys had never been taught to pray. When they had gone away from home, they wrote letters home. The influence that surrounded them at home in the organizations of the Church, appealed to them then more than it had at home; and they wrote to their father and mother that they wanted them to pray for them night and morning. They wanted to be remembered in their prayers. And this man, after that, commenced to pray to the Lord for the preservation of his boys. After a conversation with him regarding it, and he had informed me himself

that he had started to attend to his prayers, the next Sunday on my way to attend meeting in our stake of Zion, I found him and his whole force of men (because he was a rancher) working upon the Sabbath day, just the same as on any other day of the week,—though doubtless on the evening of that Sabbath day, he knelt down, in his home and called upon the Lord to preserve the lives of his sons who were away. I do not feel that his life was consistent, or that his prayers were consistent. It will be very difficult for him to have faith in God the Eternal Father; and it is said that without faith, it is impossible to please God, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Therefore, under those conditions, I cannot see how a man could have faith in God, and faith that his prayers would be answered. James the apostle tells us that when we ask anything from the Lord, we must ask in faith, believing, never wavering, for he that wavereth is as the waves of the sea, driven by the winds and tossed; and we should not think that any man under those conditions will receive the favor of the Lord. When we waver, we are unsettled in our minds as to whom we are praying. When we have never had a knowledge of God the Eternal Father, it is very difficult indeed for us to have faith in him, and have faith that our prayers will be answered.

It seems to me that this present time in the world's history, is a time of repentance, a time when we should repent of our sins. If we have done evil, we will do evil no more; and we will find grace in the sight of God our heavenly Father,

that our faith in him will be increased that our prayers may be answered.

It seems to me that it is a time that we should turn to the Lord, if we have disregarded his law, broken the Sabbath day, and desecrated that holy day that he has commanded us to keep holy. We should repent of it, and observe the Sabbath day, work six days of the week, and upon the seventh day go to the house of the Lord, partake of the Sacrament there, and renew our covenants with him, promise that we will serve him and keep his commandments through the week that is before us. If we have been in the habit of breaking the commandment which God gave that we should not take the name of the Lord our God in vain, we should repent of that, and not do it any more, but be humble and prayerful, ask forgiveness of God for the desecration of his name, go before him and put ourselves right before the Lord, not only in those two things of which I have spoken, but in everything that we have done that is wrong. It seems to me it is a fitting time, in this particular age of the world's history, for us to put our houses in order, to live the lives of Latter-day Saints, to trust in the true and the living God.

I believe with all my heart that the destinies of men and nations are in the hands of the Lord, and I believe that if the Latter-day Saints would overcome the weaknesses of their natures, and repent of their sins, draw near unto the Lord by prayers and supplications, and make their lives consistent with the same, they would have greater power and influence to bring about the conditions that they are desirous of bringing about. We would thus have

power with the Lord. I believe it is within the province of the Lord to save every man and woman and child who will turn to him, serve him and keep his commandments.

I pray the Lord to bless you with his Holy Spirit, to guide and direct you in your lives, that you may draw near unto him, that we all may repent of our sins, overcome the weaknesses of our flesh, and live lives consistent with the teachings that we have received as Latter-day Saints, in the name of Jesus. Amen.

Elder Joseph Kjar sang a solo:
"Keep the home fires burning."

ELDER EDWARD W. CROFT.

(President of the Big Horn Stake of Zion.)

If there was ever a moment in my life, my brethren and sisters, when I deeply felt to appreciate the fact that I am a member of the Church, it is at this particular time. During this conference there has not been one moment that it has been my privilege to listen to the servants of God, that the prayer has not been in my heart, "Thank God for my humble standing in the Church." If there has been a minute during the conference, that I have not enjoyed so very much, it might be termed the one that I am living right now.

I feel this afternoon that of all the history of the Church that should be inspiring to the Latter-day Saints, the hours spent in a general conference should be considered the most important. I thought yesterday during the meetings, what a glorious interpretation we have of the mission of this country! I thought, too, yesterday af-

ternoon, what could we ask, as citizens of this country, of our flag that it has not given to us, and does not give to us every day? Along with that thought, there was a kindred thought that went through my mind, what is there in the experience of mortal man, that he could ask for, pray for, possess, as a mortal being, that this great organization of ours does not give us?

I thought, too, what a glorious thing it is to be reared in this Church, what a glorious privilege it is to be born under the new and everlasting covenant, what a blessing it is to hold the priesthood, what a protection it is to know where we came from, what we are doing here and what our life's mission is, and what will be the ultimate result of our actions in this life, and to know where we are going!

There is an old story that is told of a king who had certain individuals to perform before him to make him laugh and be happy when he seemed to be downcast, otherwise than happy. A particular fool, for so they were called, had presented to him a token, I believe a cane, and the king told him whenever he found a bigger fool than he was, to hand him the cane. The story tells us that after a number of years, this fool was called before the king, and the king was going to take his final journey, the journey that we all will take sooner or later; and the fool stood before the king, and said "Where are you going? Where do you expect to go, now that you are dying?" And the king said, "I do not know." And the fool said, "Take the cane."

As I sat yesterday and heard the plea of the man who presides over our meeting today, to the young men of Israel, I thought of some of

the experiences that I have encountered as a practicing physician. I have watched all my life some of the things that my mother taught me as a boy, and I have found that she told me the truth about this great latter-day work, and about some other things about my nature that I did not understand as a boy. She told me that the Lord had given me appetites and passions, that if properly controlled and governed, they were to be a blessing to me all my life; but, on the other hand, if I ever became the slave to any of them, that I would be in the most abject slavery. She talked about them as masters, who when once they have the fetters of slavery wrapped about a human being, have no mercy and are the downfall of thousands of boys and girls. Yesterday, while Brother McKay made that beautiful plea to the youth of Zion to conserve their manhood, their minds, and their bodies for the great and glorious work of God in which we are engaged, I thought of the things that my mother told me; and this afternoon, in the moment that is left me, I would like to say a word to our boys, the youth of Zion.

I believe that I have had experiences that have taught me one thing that I want to give you here this afternoon.

I heard a great man make this statement to a class of his students, "Boys, there are certain conditions in you as human beings, certain passions, that unless taken care of, will become the master of you; and there is one the gratification of which is stronger than the desire for self-preservation." I have watched in my experience as a physician, and I know that man spoke the truth! and I testify to you, my young brethren and sisters, as a

man of experience in this regard, that there is no protection you can give a young man that will equip him like the protection that this Church gives.

Up in our stake the other night, we had the Attorney General of Wyoming, Mr. Preston, talk to us on the Liberty Loan. I know he will not care if I repeat his thought to you, because he spoke in all earnestness, and he told me after the meeting that he spoke from the bottom of his heart. He said: "I have watched during this great war, especially since Uncle Sam called his sons to the colors and we sent them across the seas to fight in this great and glorious cause of ours, in the districts where your 'Mormon' people live, and I have discovered that in all the requirements in the matter of Thrift Stamps and War Savings Stamps and Liberty Bonds, and volunteering, and in the selective draft, that the Latter-day Saint people have gone over the top in a more glorious way than anything that I have ever seen in my life."

"Now," I told him, "Mr. Preston, that is not surprising to me, and it would not be surprising to you if you knew the hearts of our people as I know them, and if you knew what we think of the flag and what we think of the Constitution, as I know."

You will remember last April a prominent man stood in the Tabernacle here and spoke of the divinity of the Constitution of the United States. I heard him make a similar talk in the theatre in Cheyenne, and came to Salt Lake with him; and I told him after he was through with his talk, in a conversation with him, "Your talk certainly found lodgment in my heart, for I have been taught as a boy to honor

the Constitution of the United States as the greatest document that has guided any government in the history of the world, and, more than that, I have been taught to believe that it was divinely given to the world."

My brethren and sisters, it is no wonder that Latter-day Saints appreciate the position our country is in, and appreciate the opportunity that comes to them to aid our Government, for we know what it is, and we know that while there are mistakes on the part of men who administer the laws, we know as God knows, and he gave us this Constitution, that it is divine, and we know that when we turned our eyes toward poor stricken Europe, we were doing God's service. We saw early in the war, those of us who stopped to think, only one thing, and that was the adversary endeavoring once more to throttle the liberty that God gave us when "the stars of morning sang together, and all the sons of God shouted for joy." We knew that there never was, and perhaps can never be a man, closer to the being who proposed to make you and me go back whether we wanted to or not, and be saved. There never has been a mortal, as far as my judgment can go, that has been as close to that individual as the present ruler of Germany.

As I look at this war, I can see so many good things that will come. I can see, too, that the Lord is with his people. Out there in my little home town at Cowley, we have not a boy left. Practically all of them volunteered, there have been very few of them drafted; and I know what is in their hearts. I know that they have not gone over there with any intention of

slaughtering their fellow men unnecessarily; I know, too, that they have not gone over there with the purpose in their hearts of changing the boundaries of countries; but their mission, as they know it, and we know it, is to change the hearts of men; and when they see that we have done that, they will be willing to say Amen to their work across the water, and will come back here and again be sifted into the Church and into our country. They will have learned some of the lessons of life that you and I could not teach them, and their fathers and mothers could not teach them. They will have learned things that will make them some of the best boys and some of the best men that we will ever have in our country.

Now, my brothers and sisters, I am thankful above all things, this afternoon, that I can sit in that grand old building [the Tabernacle], in this one, or any other place, and have go into my heart the words of the servants of God. I am not so particular about how it is said, or who says it: the thing that I am particular about is that my own heart be a receptacle for the word of God and a place in which the teachings of this Church can find lodgment, for I testify to you in words of soberness, that you cannot find anything like it outside of this Church, you cannot find anything that can direct you as can this Church and the servants of God whom he has chosen.

So I am thankful, today, above all other things, that my father and my mother, in the little old isle of England, saw and heard a "Mormon" elder, and came to this country, and that I have had the privilege of over thirty years of work in the Church; and I say to you that

while I love my profession, and while I love to work in the town, in the city, in the state, or in the nation, or anywhere else that I can do anything for humanity—it is the work in this Church that brings joy to my soul and satisfaction to life.

I know, too, that there has never been a thing taught me that I have had to be retaught, or had to relearn; and I cannot say that for anything else that I have ever studied. I have dug and plugged along in school, and gotten things from what I supposed to be science, and I have had to absolutely remodel my learning, and adjust it to the development of that particular science. But, with the work of God, the science of theology, as directed by our Lord and Master Jesus Christ, ever since that memorable day when he shone the light of truth and knowledge of a living God into the heart of Joseph Smith, those things have not been in doubt; and from that day to the present, the Latter-day Saints have not had to relearn anything that the Church has ever given us; but we can sit down with it and study it and measure it by any measurement that man might hand us to use, and it never fails to follow along with any true science or any truth that has ever been given to the world.

May God grant that we may have his Spirit always with us, for I assure you and testify to you, that I know that there is no other guide to our feet, there is no other lamp to our faith, there is no security but direction by the Spirit of God; and you brethren of the priesthood, let me ask you this question as the last word, "Is there anything that you will take from this world—or you others, heirs to the priesthood

with your husbands, is there anything you will take out of mortality—that you do not get through the priesthood that our brethren hold? If there is, name it. No, your hearts tell you that there are only a few things that you will ever get away from this world with, and those few things are the precious gifts of God to us and our children, who could not be bound to us for all time and all eternity but through the channels of the holy Melchizedek priesthood. May God grant that we may magnify it as brethren in the priesthood, is my prayer in the name of Jesus. Amen.

ELDER BENJAMIN GODDARD.

(Of the Bureau of Information, Salt Lake City.)

I am very glad to be here for the second time today, worshiping the Lord in such an assembly. I have enjoyed listening to the testimonies of my brethren. I appreciate, as do they, my membership in this Church. In connection with my work upon this block, which is going on day after day, year after year, I meet people from all countries, of all faiths and creeds; and every time I talk with regard to our work and the organization of the Church, my heart swells within me, for I am more proud of it than ever.

A gentleman came here some time ago, the editor of the *Baltimore Southern Methodist*, a minister of prominence. He spent a little time here, and went around with one of our business men who acted as a guide, and then he asked if he could not see the gentleman who had charge of the work, and came

into my office. He was astonished at the work that we were doing. He was perfectly amazed at the information that had been given him with regard to the organization of our Church. He admired every phase of our work, and then he went home again, and in his own paper, wrote a very long article with regard to his visit here and the vitality of the Church of Jesus Christ of Latter-day Saints. Amongst other things, he said, "I was informed by a business man that he had leisure from time to time, and rejoiced in coming and giving his time unto the work of informing the strangers of the faith of the Latter-day Saints. And then," he said, "I was told that when a crowd of tourists came there, if none of these guides were present, the gentleman in charge could call upon the 'phone for a prominent business man, a prominent banker, or a lady of leisure, and they would respond readily, and go around with the tourists, describing to them the organization of the Church and the faith of the Latter-day Saints." And then he remarked, "I wonder how many Methodist business men there are in the city of Baltimore who would respond to my call, or who could give an intelligent exposition of their faith or the organization of my Church, if they should be called."

Amongst all these churches and their membership, there is not the live spirit of testimony that there is among the Latter-day Saints. I rejoice in this work. I rejoice that I am a member of this Church, that it is a living Church, that there is power in it. It is so organized that we can take hold of any movement and push it through to success; and hence the report that our brother

brings us from the Big Horn stake, in Wyoming.

In corroboration, in order that you young men many really feel as I feel with regard to the Church, I thought of a little paragraph that was published a short time ago. In July, 1917, a prominent Utahn, who had been appointed by the Government, for certain service in our State, made this statement in compliment to the people of Utah:

"For me to undertake the reorganization of conservation forces in the State at this time would be like trying to 'paint the lily.' The forces now organized are doubtless working more effectively than similar committees will be able to work in any State of the Union; and while not a 'Mormon' myself, I cannot refrain from paying the 'Mormon' Church and the 'Mormon' people the compliment that they are now, through the professional and practical and energetic local defense committees, providing the government with a model of efficiency in organization for food conservation; and I only wish every state in the Union had the nucleus of such an organization in entering into this most important work."

I am proud of the organization of our Church, and the way that we can handle matters for the benefit of our children, for the benefit of the United States. But I come back again to this thought; What is the Church? Not that monument of stone over there, not that oval shaped dome, the Tabernacle, not the Assembly Hall, not your chapels nor your churches that are built of stone and brick in various parts of the state, or wherever the Church exists. The Church is the membership thereof, you who are present, and all the rest of the live members of it; and the Church has vitality because we, the members of it, are

willing to consecrate ourselves to its service, we are willing to respond to every call that is made upon us. If the Church calls for a tenth of our income, we are willing to give it, and witness our devotion by our giving.

A minister came to me a short time ago. He was going to the Northwest. He had been appointed by one of the churches to investigate the tithing system of the "Mormon" Church. He came here to find out something about it. We showed him our system at the Presiding Bishop's office, and explained to him how it worked, how these bishops gave their time to the work, how many of the brethren were laboring in various capacities to perform their labors unselfishly and freely, and how liberally our members respond to that law of God in the payment of their tithing. After he had visited the Presiding Bishop's office, and we had discussed this tithing question at some length, he asked the very pertinent question, "How do you think that would work in our church? You know what I am here for. I am trying to find out just how you work this tithing question, and if possible, arrange so that it can be adapted to Methodism."

"Well," I said, "frankly, do you want me to tell you just how I feel about it?"

"O yes," was the reply, "tell me just how you feel."

"I think it would be an utter failure. You cannot introduce it in your church and make a success of it. Why? In the first place, your membership does not recognize it as a law of God given to them directly by revelation in this day. In the second place, they may not trust their leaders. They do not know

how the money will be spent. They do not know but that numerous salaries will be paid to the very persons who are to administer the funds. The difference between your organization and ours stamps our organization as divine. Our membership know that the tithing which they pay unto the Lord comes back again to them; and with that tithing we go into southern Utah or elsewhere, and if a dam is washed out, and the people might starve without relief, we build their dam with the tithing. If our people need educational help, we establish our Church schools amongst them from our tithing fund. If we have widows and orphans that have to be maintained, or if we have distress of any nature, from our tithing funds we minister especially at such times to the people; and our membership recognize that the Church of Jesus Christ of Latter-day Saints is a grand fraternal organization for their benefit, for their relief—we need no others—and they have confidence in these bishops and in these presidents of stakes who are giving their time, who are giving their energies, who are laboring continuously for the good of their people; and not working for salaries, and they are not getting them. There is this difference between our Church and others. I do not believe it would work."

With the Latter-day Saints, however, it is different, our membership recognizes tithing as a divine institution.

Permit me to draw attention to a particular passage of Scripture that has always impressed me, as I have no doubt it does you. Commenting upon our Church again, the Apostle Peter, speaking with regard to the membership, says, "Ye

also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Who are we, therefore? We are the living stones in this great edifice, in this Church of God. It is built up of us.

Now, what else is there to it? In the second chapter of Ephesians, the Apostle Peter says, "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." This is the living Church Christ the foundation, Christ the revelator, Christ who gave unto the Prophet Joseph Smith the keys, who spake to him personally, with regard to the organization of this Church.

And in this Church, what have we Latter-day Saints? An organization which we should be proud of. At the head, prophets and apostles whom we can sustain with all our souls, because we know that they are laboring with an eye single to the glory of God, and for the benefit of his people. O, we may think sometimes, these apostles have a grand time, they are traveling all the time, they are eating the best, etc. I admit that they are most hospitably entertained. You are glad to receive them. But my soul goes out in sympathy to these apostles of God. They have consecrated themselves to God's service; and from being accustomed to having the best their good wives could prepare for them, accustomed to good beds, accustomed to the comforts of home, they now go out visiting all the stakes of Zion, under various conditions and enduring many dis-

comforts, accepting whatever is provided for them and thanking the Lord for it; or traveling 40 or 50 miles over rough roads, until they are almost shaken to pieces; and they come back home and in a day or two, off again. A wife of one of them told me one day that she hardly knew whether she had a husband or not, we call for so much of their time. But they are willing to give it. We love them because of their fidelity, because of their devotion, and it is their labors that make us strong.

Prophets and apostles, pastors teachers, deacons, presidents of stakes, bishops; and in the various organizations, we have everything that could minister unto our wants—our Relief Society caring for the sick, and the dying, and burying the dead; our young men's organizations, seeking to save the boys and train them in chastity; our young women's organization, teaching virtue and purity unto the girls, and striving to lead them in the path of righteousness; our Sunday Schools, our Religion Classes, our Primary, good, "helps in government." I thank God that we have such a Church, and that it ministers unto us so many good things. God bless the man that stands at the head. If there ever was a time when Israel should bow in prayer and plead with God, it is now, for never could you find a man who would be more devoted, who would set a better example, who would live a cleaner life, who would do all that God would have him do, to the laying down of his life, than President Joseph F. Smith. We need him. In my heart I praise God that he has been able to be with us at this conference, that we have heard his voice. May God bless and strength-

en him is the prayer of all Israel.

And now, my brethren and sisters, my heart is full of thanksgiving for the blessings that have come to me and to mine in this Church. My hope and prayer is that I may so live that I may receive the blessings promised the faithful, and that I may have every member of my family forever with me.

May God strengthen and sustain us, and lead us to the accomplishment of good, I ask in the name of Jesus Christ. Amen.

The General Authorities, as presented in the Tabernacle, were then presented by Brother Goddard, and sustained unanimously.

ELDER DAVID O. McKAY.

(Of the Council of Twelve Apostles.)

Ideals and character-building—A College illustration—Breaking ideals is breaking character—An illustration of a mother and her son who went to war—Make Prohibition safe, by voting in November to adopt the Prohibition amendment to the Utah state Constitution.

At the conclusion of this pleasing, and most profitable session, which is one of ten general sessions held during this conference, I desire to say just this; that not one of us can go back to our homes with the same responsibility which we had when we left. Our presence, our impressions, our acceptance of the principles which have been enunciated throughout these various sessions, have placed greater obligations on us than we have ever had before. "To him who knoweth to do good and doeth it not, to him it is sin." I never heard one of our brethren bear testimony to the divinity of this work, with-

out feeling that the strength and growth of his character depends upon a consistent life with that testimony; and it makes character to live in harmony with man's ideals, or at least to strive to live in harmony with them.

I can illustrate what I mean by relating an incident of what happened to two of our boys at college. They had been taught as you boys and I have been taught, that next to our lives, we should cherish the chastity referred to by Dr. Croft.

One of these boys noticed that there was a laxity among his classmates, in regard to that cleanliness in association with other boys and girls; and after a few months at college, he partook of a different spirit from the one he had in his home, and one night, he said to his companion, who was older than he, "I am going out tonight with those fellows."

"Well, you better not," said his companion.

"Oh," he said, "I do not know! Those fellows have a good time, take their wine, have their cigarettes and their cigars, they enjoy themselves; and here we are restrained. They get their lessons, they are doing just as well in college as we are, and I am going out with them. I am not so sure that our ideals are necessary, anyhow."

The older one walked up, put his hand on his companion's shoulder, and said, "Those boys may be getting along all right in school, they may do these things to which you refer with impunity, but you can't."

"Why?"

"Because you know better. And once you break through that ideal, your character is broken."

It was the best lesson he learned.

in college, and I am very glad that he learned it and lived it.

I have thought of the application of that principle to our boys who are at the front. These boys must be brave, they cannot shirk a duty, their blows must be mighty in defense of righteousness, their power of resistance must be great, or else they are going to weaken, weaken their characters, and come back men unfit to take their places in this great nation, to say nothing of this great Church. Why? Why, my brethren and sisters, because they know. They know what chastity means. They know what the righteousness of the cause for which they are fighting is. And when their mothers kissed them good-bye, they went with a last impression that they must maintain that ideal of purity. You let a boy fall down, and he is miserable, because he has not lived up to what he knows to be right.

I shall never forget the picture of an Arizona mother's parting with her son. It was about a year and a half ago, when we first entered the war. He was one of the first to go. The mother, with her heart almost breaking, went with him to the recruiting office, and in the presence of a United States officer, when she was taking her last good-bye, said, "John, I want you to come back to me just as clean and sweet as you are now, or do not come back at all."

And the officer said, "Why, madam, you must not expect that of your boy."

"I do expect it of him," she returned, "and every 'Mormon' mother expects it of her boy. I do expect it of you, John, and I know you will;" and with that she gave him a caress and went back to her

home, and he to fight for his country.

Don't you think that boy will strike for righteousness, for the ideals of home, and the ideals of his character? He knows what is right; and if he is going to be a man of strong character, he must maintain those ideals.

And so to us, I would like to say at parting that the thoughts that have been awakened in our minds, the resolutions that have been made in our hearts, have placed upon us greater responsibility than we have ever had before. God help us to be true to them, and to radiate that strength of character, that faith and confidence in God and his eternal work that will encourage others to seek higher ideals, and arouse in others' hearts higher hopes and aspirations.

Brothers and sisters, I have rejoiced in this gathering, in every gathering of the Latter-day Saints, because the power of salvation is here—salvation here and now—happiness, peace and prosperity here.

I leave my blessing with you with the Latter-day Saints in all Israel, in the name of Jesus Christ Amen.

Brethren and sisters, on the next election day, the people of Utah are asked to vote on an amendment to the Constitution of the State of Utah. There are several amendments. I am going to mention only one. It pertains to Prohibition in our State. As you know, we have Prohibition by legislative enactment, but it is not a part of the Constitution of the State, now if we can make it a part of the Constitution of the State, Prohibition is safe. Now, the suggestion is that

the prohibition statute be made a part of the Constitution of the State. I am sure there is not a member of the Church anywhere who does not approve of this, there is not a law-abiding citizen throughout the state who does not desire it. But here is the danger: we may not think of voting it! I am simply mentioning it so that when you go to the polls you will look at that amendment and vote "Yes."

We desire to thank the brethren of this male chorus for the excellent service rendered this afternoon, and the organist, and you, my brethren and sisters, who have rendered your assistance here by your attention, and the spirit that has radiated from your good souls. We thank these brethren of the stake presidencies and appreciate the spirit they have manifested and the testimonies they have borne.

The choir sang: "Set the lower lights along the shore."

Elder A. S. Workman, Stake president of Sunday Schools of Deseret stake, offered benediction.

CLOSING SESSION.

In the Tabernacle, the conference was called to order at 2 o'clock p. m., by President Anthon H. Lund, President Joseph F. Smith, presiding.

The choir and congregation sang: "Redeemer of Israel."

The choir sang the hymn: "Great God, attend while Zion sings."

Prayer was offered by Elder Edward H. Anderson.

A trio, "God be merciful," was sung by Evan Arthur, Evangeline Thomas, and James H. Nielson.

ELDER CHARLES H. HART.

(Of the First Council of Seventy.)

The singing of this conference has seemed to me to be particularly appropriate. I have seen new meaning in many of the old songs which have been sung. To begin with we sang:

Hail to the brightness of Zion's glad morning,
Joy to the lands that in darkness have lain!
Hushed be the accents of sorrow and mourning,
Zion in triumph begins her glad reign.

Hark! from all lands, from the isles of the ocean,
Praise to Jehovah ascending on high;
Fallen are engines of war and commotion,
Shouts of salvation are rending the sky.

The next to the last line is prophetic for the future; but it is certainly appropriate for us to exclaim today, "Joy to the lands that in darkness have lain."

We sang also the song composed by Brother Parley P. Pratt:

"The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled
The dawning of a brighter day
Majestic rises on the world.

The clouds of error disappear
Before the rays of truth divine;
The glory, bursting from afar.
Wide o'er the nations soon will shine."

And others of the songs were particularly appropriate and striking at this time. If we understand the word "Zion" in the larger meaning of referring to North and South America, the land of Joseph, then there is an added meaning to these

words which I have read. In order to understand what this glad news means to countries like Belgium and France and other nations that soon shall be liberated, we must visualize some of their sufferings. I think this people should be able to sympathize very fully with these oppressed peoples, because there have been some things in our history which should help us to be very sympathetic. We, whose ancestors had the experiences of migrating from New York and Ohio to Missouri and from thence to Illinois, and who witnessed the slaying of the prophet and the patriarch while under official protection, and the wanderings of the people from thence to the Rocky Mountains, and being separated, husband from wife and child from parent, in connection with the call of the Mormon Battalion, we appreciate the joy and the peace that we have here in these mountain valleys, and yet we have learned so well the lesson taught in the parable of the Good Samaritan, that we know who our neighbor is; and so with the sufferings of our brethren and sisters across the great waters, we are able to sympathize, and our contemplation of peace here is only of short duration, because our minds go to our suffering brethren and sisters abroad.

What joy must come to the hearts of the Belgians today as they realize that their deliverance is not far off, those who suffered the pangs connected with the abuse of the doctrine of hostages. Lieutenant Eberlein confesses how he clubbed with the butt of the gun, hostages, in order to have them take perilous positions so that their own countrymen in seeking to defend themselves would slay these hostages. That is almost like "seething the kid in its

mother's milk," or like the incident of which Byron writes, of the eagle wounded with the arrow, and yet the keener pain was when he realized that it was a pinion of its own which had sped the shaft which then festered in its vitals.

Notwithstanding article 50 of the agreement at the second Hague convention, to which the German Empire was a party, there were many abuses of the doctrine of penalties. First, five hundred million francs were levied upon Belgium, that stripped nation, then the subject of charity from other lands; then a monthly levy of at first forty million francs, then increased to fifty and afterwards to sixty million francs that those people, with much of their machinery shipped to Germany, their raw material either cut off or taken from them, besides the individual penalizing of various towns and cities.

But one of the most deplorable incidents in the occupation by Germany of Belgium, was their system of deportations. Contrary to article 52 of the same agreement which had been entered into, some of those deported were required, so Minister Gerard told us, to manufacture ammunition to be used against their countrymen. Ninety minutes notice was given to men and women to prepare for the deportation. Tens of thousands were deported for labor in Germany under that order. Many of the orders issued against the Belgians were expressly required to be carried out without mercy. That was the expression frequently used in those messages that they were to be carried out without mercy.

One of the correspondents, Wil Irwin, in the *Saturday Evening Post* of October 6, 1917, said:

Some ten or a dozen American correspondents, of whom I was one, witnessed the first German drive through Belgium. Most of us were so appalled and horrified by what we saw as to become anti-German for life.

Mr. Whitlock, our Minister to Belgium, reporting on the situation, said:

They have dealt a mortal blow to any prospect they may ever have had of being tolerated by the population of Flanders; in tearing away from nearly every humble home in the land a husband, a father or a son and brother, they have lighted a fire of hatred that will never go out; they have brought home to every heart in the land, in a way that will impress its horrors indelibly on the memory of three generations, a realization of what German methods mean, not as with the early atrocities in the heat of passion and the first lust of war, but by one of those deeds that make one despair of the future of the human race, a deed coldly planned, studiously matured, and deliberately and systematically executed, a deed so cruel that German soldiers are said to have wept in its execution, and so monstrous that even German officers are now said to be ashamed.

This is from an official report of our Minister to Belgium, a reliable and conservative man.

Some of the Belgian petitions and appeals read very much like some of the many petitions that were offered in behalf of the Latter-day Saints, while they were passing through some of the tribulations to which I have referred. Here is one:

You are a father, you know that there is not in the order of humanity a right more honorable or more holy than that of the family, for every Christian the inviolability of God, who created the family, attaches to it. The German officers who have been bil-

leted for a long time in our homes know how deep in our hearts we of the North hold family affection, and that it is the sweetest thing in life to us. Thus to dismember the family by tearing youths and girls from their homes is not war; it is for us tortures and the worst of tortures—unlimited moral torture. The violation of family rights is doubled by a violation of the sacred demands of morality. Morality is exposed to perils, the mere idea of which is revolting to every honest man, from the promiscuity which inevitably accompanies removals en masse, involving mixture of the sexes, or, at all events, of persons of very unequal moral standing. Young girls of irreproachable life, who have never committed any worse offense than that of trying to pick up some bread or a few potatoes to feed a numerous family, and who have besides paid the light penalty for such trespass, have been carried off. Their mothers, who have watched so closely over them and had no other joy than that of keeping their daughters beside them, in the absence of father and sons fighting or killed at the front—these mothers are now alone.

And Mr. Herbert Hoover, giving an official report of the conditions existing in Belgium after the occupation by Germany, used very strong language:

The sight of the destroyed homes and cities, the widowed and fatherless, the destitute, the physical misery of a people but partially nourished at best the deportation of men by tens of thousands to slavery in German mines and factories, the execution of men and women for paltry effusions of their loyalty to their country, the sacking of every resource through financial robbery, the battening of armies on the slender produce of the country, the denudation of the country of cattle, horses and textiles; all these things we had to witness, dumb to help other than by protest and sympathy, during this long and terrible time—and still these are not the events of battle heat, but the effects of a grinding heel of a race demanding the mastership of the world.

All these things are well known to the world—but what can never be known is the dumb agony of the people, the expressionless faces of millions whose souls have passed the whole gamut of emotions. And why? Because these, a free and democratic people, dared plunge their bodies before the march of autocracy.

And as we were eloquently told last night by the French officer, as to France fourteen hundred thousand of their men have perished, a like number seriously wounded; and our English officer told us of the great numbers that England has lost. So, if the day is approaching when darkness and error shall flee away, when the lands that in darkness have lain shall receive the light, will there not be great rejoicing? We received word last night that the fourteen terms proposed by President Wilson last January 8th, that this law which had gone forth from Zion might be accepted by the Central Powers, one of which provides for the righting of the wrongs against Alsace and Lorraine. Think of the joy there to the lands which in darkness have lain to those people who are not permitted the privilege of their own language or to inscribe upon the tombstones the names and record of the departed in the native language of the people.

We must not be too optimistic in reference to the prospect for immediate peace, because one of the great obstacles lies in the fact heretofore suggested by American statesmen, of the want of capacity for covenanted peace. We must not grow too enthusiastic because we hear the shout "Kamerad" even by a nation, because, if we grant an armistice we may have the experience that we had when we protested against the sinking of the *Lusitania*, and were given to under-

stand that such warfare would cease, only to find that upon better preparation the work was renewed with greater energy; and just as our New York boys learned last week, when the word "Kamerad" was sounded and heeded they discovered a little later it was only for an opportunity of throwing hand grenades at them. So, there are some difficulties in the way yet of securing peace. I rejoice that we are not relaxing, that in the very face of the announcement that the Central Powers are willing to discuss the fourteen terms specified by our nation, that our Church made the purchase today of a quarter of a million dollars in defense of liberty and truth.

Word has been given during this conference of the abuse of the freedom of speech. Freedom of speech and of the press are glorious rights guaranteed by the Constitution, a protection against the repetition of those things that our ancestors in England had experienced when men were not free to write and speak as they chose; but there are other rights that are guaranteed by the Constitution in addition to the right of speech. The freedom of the press is no higher or greater than the freedom of speech, and these guaranteed rights always had certain limitations. Under the rights of free speech or of a free press one would not have the right to utter blasphemy; neither would he have the right to publish immorality, nor sedition, as some have learned recently in this great Republic of ours under the prosecution of a Utah boy; neither would it give the right to character assassination. While attention has been called to the fact that we have realized in a few instances that a spirit of lying is

abroad and that some first class falsehoods have been put forward and industriously circulated, our Government has experienced the same thing upon a larger scale. The French officer referred last night to some of those falsehoods uttered against his own country, that it was a decadent nation; have you not heard that? And also that France had been bled white.—another falsehood. So our own country has listed some one hundred important falsehoods that have been circulated in this country; and I think the lesson to us is not to repeat these idle tales because there is no more critical period of this great world conflict than we are passing through now. If we make serious mistakes now in being too anxious for an early peace, it may result these millions shall have died in vain, if we do not square a peace which shall usher in the Millennium or tend very strongly in that direction. So the duty of citizenship, as I view it, is to be careful how we pass along any of these falsehoods, either against the Church or against the state, and it is no excuse or justification to the person repeating a slander, that he has heard it from someone else; that is no justification, so we may well stop and inquire when any strange tale comes to us, whether it is true or not. The inquiry, "Where did you get your facts," would be pertinent both as to these Church rumors and as to these rumors pertaining to the state. It is a time for care. The *Deseret News*, in its excellent editorial column the other night, called attention to the fact that when that magnificent parade was passing, and the flag was being carried in a formal manner, that some citizens were either too careless or too ignorant

to salute the flag as it passed by; and it occurs to me in connection with this epidemic that is abroad, that care must be used, care by those who are taken with it, that they may not expose others. I have seen people sneezing and coughing in public assemblages and in the street cars, without the use of a handkerchiefs and, if affected with infectious disease, endangering those in near radius.

I have already taken more time, perhaps, than I should. May the Lord bless us, help us to be true and faithful and loyal citizens to our country and to our Church, I pray in the name of Jesus. Amen.

ELDER LEVI EDGAR YOUNG.

(Of the First Council of Seventy.)

While Elder Hart was speaking about the great world's war, I was thinking of the heroism of our soldiers, as well as the terrible sufferings of the people of Europe. To-day, I feel more than ever the need of bowing our heads in the presence of a loving God, who is directing the world to a better life. This wild and distracted world is still his. The war will end in victory—a victory that will go down the ages. This consummation of human happiness shall be given us because we have desired to do our best, and to be our best. We are standing in the service of our King and Master, and we are obtaining new visions of a higher and newer life for ourselves and humanity. God grant that the day of peace may come, and the world may be governed by the Prince of Peace.

And yet, I believe that after this great conflict of arms is over with, that a greater conflict is going to

take place in the world, a conflict that you and I must prepare for with all our might and strength. It will be the conflict between intelligence and ignorance, between morality and immorality, between the Spirit of God and the spirit of darkness. In the wake of all wars come ignorance and immorality. In fact, the history of the world proves that after great struggles of might, men are in darkness, for war precipitates the greater evils in human society on one hand as well as the better spiritual attitude toward life on the other.

The question with you and me is: Which will prevail? The Latter-day Saints have a message to the world that the spiritual life must prevail; that the gospel of Jesus Christ must triumph. It will be through our lives, our words, and our actions, that the influence of the gospel of Jesus Christ will be felt in the world. I believe firmly what has been suggested in this conference, that one reason for this war is the false philosophies that have been rampant in the hearts of students of the European countries and of the world. The great message that you and I must bear must be prefaced with the divine thought that God made man in his own image, in the image of God made he him. This is a divine truth. Its divinity stamps divinity upon us. We are divine. The children of God in deed and in truth. We have not evolved from something lower. The vision of Moses as found in the Pearl of Great Price tells us this. I wish the message could be carried to the world, for we are distinctly told that man is in the image of God materially and spiritually. This great fundamental

truth is what the world needs today. We are in the image of God, with a great spiritual outlook on life. What the world needs is idealism, religion, and faith in God, which humanity has long since lost. We need idealizing. Yet this congregation and conference, our acts and our words, certainly stamp the Latter-day Saints as a people with ideals. The gospel of Jesus Christ is idealistic. As a people we idealize the earth, we idealize man, we idealize everything pertaining to righteousness and truth, and we are convinced that the truth will prevail in all the world. This war now raging in Europe was not of God; but it has been permitted; it has come as a result of the ignorance of humanity. God is a God of love for his children, and though this war is permitted, there will come out of it the great conflict of light against darkness. But light and truth will prevail. The gospel of Jesus Christ is the message to the world that God lives, that Jesus is the Christ and the Redeemer of the world, and that Joseph Smith is a prophet of the living God in whom we have great faith.

The question was asked me recently, "If God is a God of love, what will be the compensation for this war?" We can all judge what the ultimate outcome of it is to be. No one can tell when the compensation will come to us. But compensation will come, for the world is going to be made better, and prepared for the gospel of Christ.

In 1777, the first Continental Congress sent Benjamin Franklin to the court of France to ask for succor for the American cause. The Council of State voted to help America, and one young officer, Lafa-

yette, asked permission to lead four or five thousand men to America. It was permitted, and a few weeks after, Lafayette, with his men, came into Philadelphia; they had been nine weeks on the sea. Lafayette was taken to the camp of Washington and was put on the staff of the commander-in-chief. He immediately went to work to train the American forces. After a long struggle, until 1781, the American colonies won their independence.

They had fought for great ideals, and when independence was gained Lafayette bade farewell to General Washington on the banks of the Potomac. General Washington, grasping the hand of that young French officer, said in French, "God grant that your people may never need America's help, but always know that America will love your country." When those French soldiers left France, many a mother wondered when the compensation would come back, when their boys' work would be rewarded. Many French soldiers fell fighting for America's cause.

Lafayette went back and reported to his government that many of his men had fallen for the cause of truth and liberty in America. The government passed a resolution of thanks, and one old man, a Catholic Father, prayed to God that France might receive a just compensation for her sacrifice.

The compensation did not immediately come to the French people. Nearly a hundred and fifty years afterwards, on the sixth day of September, 1917, General Pershing of the American army had been programmed to give an address before the tomb of Lafayette. He went down to the tomb with his staff of-

ficers. General Pershing stepped before the tomb of Lafayette, and in French said, "Lafayette, we are here!" That is all that he said, but it is a speech that has gone into the hearts of humanity, and the compensation for what France did over a hundred years ago has gone back to France.

My brethren and sisters, the world is in need of the gospel of Jesus Christ. Liberty, democracy, truth, light, intelligence, morality, is what we are fighting for. The American troops will never listen to peace, nor will Britain, or France, or Servia, or Belgium, until a new life, a new liberty, and a new democracy, strike deep into the hearts of the Germanic people of Europe. There will be no peace, it is our faith, until the world is partly righted, and made safe for democracy, that the gospel of Jesus Christ may become supreme in the hearts of men.

God made man in his own image, in the image of God made he him, is our message to the world. Amen.

Prof. J. J. McClellan rendered a voluntary on the great organ, finishing with the melody of, "O my Father."

ELDER WALTER P. MONSON.

(President of the Eastern States Mission.)

This is an inspiring sight, my brethren and sisters, to see so many Latter-day Saints gathered together in one place. In the Eastern States mission we have no such congregations, but ours is composed of twenty or thirty, sometimes one hundred, where we, in our weak way, and by the assistance of our heavenly Father, are attempting to

proclaim to them the principles of life eternal.

I have been greatly interested and edified in the remarks that have been made by the speakers at this conference. I am sure that they have been inspired by the Spirit of our heavenly Father; and it is the inspiration of that Spirit that I desire to enjoy for the few moments that I shall stand before you.

Brother Levi Edgar Young said, "the thing that the world needs most is a knowledge of the true and the living God." Is it not a singular thing, but a thing that should give great joy and satisfaction to every Latter-day Saint's heart, to know that the prayer of faith was rewarded by the revelation of God himself and his Son Jesus Christ, nearly one hundred years ago, when Joseph Smith, the boy, went into the woods near Palmyra, New York, supplicated God in fervent prayer to know which of all the sects and denominations then existing in the world was right? When the Father and the Son appeared to him, the Savior, who had been introduced with the words, "This is my beloved Son; hear him," said that Joseph should join himself to none of the then existing organizations upon the earth, "for," said the Savior, "they have a form of godliness, but they deny the power thereof. They preach for hire, they divine for money, they draw near unto me with their lips and honor me with their mouths, but have removed their hearts far from me; they teach for doctrine the commandments of men."

Despite the fact that one hundred years have passed, there has been no consistent attempt on the part of the representatives of the

existing churches or organizations of that time to prove that they were not teaching for hire, that they were not divining for money, that they were not drawing near unto him with their lips and honoring him with their mouths, and that their hearts were not removed far from him; but rather, they have made vicious attacks upon the one who gave the message of Jesus Christ to the world. Are we to apologize for what the Savior said, in the face of the present condition of the world? No; a thousand times no. Let it be heralded to the world. God has revealed himself and his plan of life and salvation to the children of men, and it is our privilege, ay, it is our duty, to proclaim that message to the world.

Among other attempts that have been made to discredit those who have been instrumental in the furthering of the purposes of the Lord, a recent attempt was made in one of the army camps, as published in the *Boston Transcript*. I desire to read to you from the *Boston Transcript*, of July 13, 1918:

"While Father McQuaide, a popular chaplain of a well-known San Francisco regiment, was waiting a few days at Camp Mills, L. I., before embarking for France, many men from other regiments who were without Catholic chaplains, learning of his presence, visited him, almost invariably for confession. One day, after hearing many, Father McQuaide was conscious of the presence of another waiting soldier, and in his characteristic way he said: 'Now, kneel right here and bless yourself, my boy.' The soldier looked up meekly and said: 'I don't know how. I am an elder in the 'Mormon' Church.'"

This is intended for a slur upon the Latter-day Saints, but oh, how they have misunderstood the mes-

sage of Christ to the world. When the devil appeared to the Savior in his emaciated, hungry condition, he said: "If you are the Son of God, turn these stones into bread," or, in other words, "Bless your hungry self." Did he do so? No; he did not do it. He did not bless himself on that occasion; but out on the shores of the Sea of Galilee, where there were four thousand who were hungered, he took the loaves and small fishes, and blessed them and gave them to the multitude, thus extending the blessing of his authority to others. And in his dying moments upon the cross, while they wagged their heads and mockingly said: "If you are the Son of God, come down and save yourself," did he bless himself by saving his life? No. He went to a martyr's death, crucified. What for? That you and I might live. And yet they make ridicule and light of the fact that the Latter-day Saints do not know how to bless themselves. Why, bless your souls, the priesthood that has been given to the elders in this Church is not intended for blessing oneself, but for blessing others. How true this is, and in harmony with the statement of St. James, when he said: "Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." He did not say, "Anoint yourself and bless yourself," but let the priesthood of others be operative in behalf of the afflicted.

Now, I want to bear to you my testimony, my brothers and sisters, that I do know that this is the true work of God, and that if we

will persist unto the end to proclaim this gospel to the world in holiness of life and purpose, that we shall be preserved from the pitfalls of the evil one, for he has preserved us amid the trials and persecutions that have been heaped upon this people from the earliest organization of the Church to the present time. We praise God that we live in this land of liberty, where we can worship God according to the dictates of our own conscience, and the opposition, for the most part, is from organizations that have found their origin under monarchical forms of civil government.

God bless us all, that we might keep our covenants true and sacred, and ever be found with the faithful, I pray in the name of Jesus Christ. Amen.

ELDER MELVIN J. BALLARD.

(President of the Northwestern States Mission.)

While President Grant was reading the 121st section of the book of Doctrine and Covenants, the other day, which contains the instructions from the Lord concerning the spirit that should actuate the priesthood of this Church, my mind went out to some of the statements which have been made by the enemies of this Church. One that impressed itself upon me was the utterance of a noted divine in the city of Portland, a few years ago, wherein he charged that the "Mormon" Church was the most perfect organization in the world, the most powerful; but he feared it, because of its power. He was afraid that this power would be utilized for unholy purposes. I recall at the same time that a noted official of the Government said that "the

'Mormon' Church and the German army are the most efficient organizations in the world;" and he deplored that, while we have efficiency in both these organizations, there was the surrender of individuality. He hoped that the day might come when we could have equal efficiency as shown in these two great institutions in the earth, and yet have freedom and liberty. These two systems, that is, the Church of Jesus Christ of Latter-day Saints and the German army, so far as the spirit that dominates and actuates them is concerned, are as far apart as the two poles can be. There are two methods by which efficiency may be obtained even in the home—one by the whip that brings immediate obedience from the child—you can get what you wish by fear, by punishment; the other method is to obtain it through love. If you will observe the rule, however, to punish and obtain obedience through that means, you can do it until the child becomes of your own age and size, and then your power is gone; but if you control by love, it will endure forever and ever, even into the eternal world. These two spirits respectively are characteristic of these two organizations—the one that rules by fear and punishment illustrates the spirit that dominates and actuates and controls the German army, and obtains the efficiency of that people. I rejoice to be a witness to the nations of the earth that the spirit that dominates and controls the Church of Jesus Christ of Latter-day Saints is the spirit of love. Here is liberty; here is freedom. No man has coerced me nor has he coerced you, and yet we have been united; we have thought alike we have believed alike; we have

had one common teacher; it has not been the whip, nor the lash, nor the threat, but it has been the witness and the testimony of the Holy Ghost that has born to us all the same witness concerning the teachings of the leaders of this Church and how, in my heart, I rejoice that I have always found it possible to yield, and gladly and willingly have I yielded, to the instruction and endorsed the counsel and advice, which have been given, and have always felt a perfectly free man.

These two systems were in operation in the very beginning; on the one hand was he, who offered himself to redeem the world; but said he, "I will save all men." By what means? Taking away their individual liberty. The right to think, the right to act; but said he "I want the glory." It was a new scheme, and if it succeeded it was his, and he wanted the glory. On the other hand was the Christ, giving unto all men their free agency, holding them, nevertheless, accountable, but extending unto them the right of choice and the reward that should follow; and the honor and the glory were the Father's. There was war over that question when the Father's decision was appealed from, and the majority of the great body who were present voted against him who sought to take away the agency of man; there was war in heaven, actual combat. The forces of evil were cast down to the earth, and here they have been and here the war wages and never have these combats ceased. When these two great characters in the drama of the world met in the hour of temptation, the great thing for which both were seeking—the right to preside over the

Kingdoms of this world, was discussed; in panoramic view they passed before the mind of Jesus. Satan said, "Aren't they splendid? Wouldn't you like them?" In his heart he knew that it was what Jesus came to obtain—the right to rule over them, to die for them and to save them, and in his own heart he was saying: "You don't have to die for them if you will only do what I tell you now; you can have them on easy terms; you just fall down and worship me; behold they are mine and I will give them to you." Jesus knew who it was, however, and he said: 'Get thee behind me, Satan.' Jesus in his own heart no doubt realized that Satan's was only a squatter's claim upon the earth. It is true he had been ruling from the rivers to the ends of the earth, but his claim was no good; it was not valid at all; and if Jesus should bow down and worship him, Jesus would have a title that was worthless and at the same time lose his opportunity to redeem the world in the way God had decreed. So he died to win the right to rule and he is the only one who ever shall rule by "right Divine." Those powers are still in the world; they are arrayed against each other to-day. When shall the conflict end? There is no doubt in our minds what the result will be when that end shall come. Satan even steals the liveries of heaven to accomplish his purposes and he will give revelation—this is a wonderful time of revelation. He is giving revelations to some poor, deluded Latter-day Saints. I think that the greatest prophet of Baal in Europe to-day is the German Kaiser; I haven't any doubt but that he has received revelation. I haven't any doubts but that he feels in his own

heart that he has been anointed as he said he was, and set apart by God to dominate and rule the earth.

It is the power of the evil forces arrayed through a political form of government for the purpose of staying the fulfilment of these ancient predictions referred to in this conflict, when in the interpretation of Nebuchadnezzar's dream Danial said, that in the days of these kingdoms, our days, the God of heaven should establish a Kingdom that should roll forth and fill the whole earth.

My brethren and sisters, it warms my heart to be able to say and to feel that God is not only working in this Church, but outside of it, as indicated and as it has been referred to by the brethren here, that the Lord established the Constitution of the United States for the blessing of all flesh. In my soul I believe that that is part of the great Kingdom of God, the political part, for Jesus was to come as "King of kings and Lord of lords." In the capacity of King of kings he rules in a political way, and as Lord of lords in a spiritual way. He is the greatest statesman the world has ever seen, and that great kingdom, cut out of the mountain without hands, founded by God, has been rolling forth. Let me tell you, my weak-kneed brethren and sisters, if there are any of you here, take courage, for God's word shall not fail when he predicted that the instrument known as the Constitution of the United States, the Spirit of Liberty established here by a few weak colonists, was his order of things for the government of men, and it should roll forth to fill the whole earth. There were great kingdoms in the world that refused to believe it, but it has

rolled forth until it now bids fair to reach every nation, kindred and tongue and people in the earth, and bring God's form of political government for the delivery of the souls of men just as sure as that has been true, just so sure am I that this is God's spiritual part of the great kingdom that Daniel saw—the more sacred, the more holy part, the sanctifying thing that shall not only sanctify men, but shall sanctify nations, when at the peace table the sword shall be sheathed and the covenant and agreement of peace signed.

We shall not have a lasting and enduring peace until men shall accept that other part of the Kingdom of God, the truth that has been delivered in the restoration of the everlasting gospel. My heart thrills when I look at our boys. I saw seven or eight hundred of them leaving Camp Lewis in the Ninety-first Division, going to France. Don't you fathers and mothers grieve any more about them as to whether or not they will keep themselves clean. I have this witness and testimony that they are doing it; about ninety per cent of them, are as clean and as pure as though they were missionaries performing their work in the mission field. I have had the sanction and opportunity to ordain scores of them to the priesthood, many who never had any priesthood, did not know anything about it nor care about it; but the Spirit of the Lord is working upon them, and I have a witness that they will keep themselves true to their covenants, though many of them shall in all probability lay down their lives. But I see them in the visions as of the future, men who to-day are clothed upon with the uniform of

their country, going forth to offer their lives for the establishment of truth and liberty among the nations of the earth. I see the day when they will go forth as missionaries of the Church. Such a band of men God is preparing to do a work that never before has been done in the history of this Church; when they will stand in Germany, in Belgium, in France, in the islands of the sea, and in all the European nations, these very identical men, ministers of the Lord Jesus Christ, carrying the balm that will heal the wounds of the nations. There will not be a dog to wag its tail against them. They shall be honored. God is preparing them for another service.

May the Lord bless this Church and the membership thereof, that we may get out of debt in this good time; seventies and elders, prepare yourselves for the great demand, for it will come and God's word shall be carried to the ends of the earth. We do not retract what has been said concerning that message which was delivered to the Prophet Joseph Smith. We reannounce it, not in a spirit of boastfulness, but in a spirit of deep gratitude to God our Father, and say to all the ends of the earth, this is essential for the salvation and peace of the world. God speed the time when the world will receive it, I humbly pray, in the name of Jesus Christ. Amen.

PRESIDENT JOSEPH F. SMITH.

I have only one regret, and that is that this day could not be lengthened out some six or eight or twelve hours longer, so that we could hear from the rest of the brethren who are full of the spirit of their missions and of the Lord, and that

you, one and all of you, would be delighted to hear. But the time will not permit.

A sacred solo, "The Ninety-and-nine," was sung by Edna Chipman, just returned from the Eastern States Mission.

PRESIDENT HEBER J. GRANT.

Presented the General Authorities and officers of the auxiliary organizations who were voted upon and unanimously sustained as follows:

GENERAL AUTHORITIES.

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Heber J. Grant, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Heber J. Grant, Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, Stephen L. Richards and Richard R. Lyman.

Hyrum G. Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency, the Twelve Apostles and Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulón S. Wells, Joseph W. McMurrin, Charles H. Hart and Levi Edgar Young.

Charles W. Nibley, as Presiding

Bishop, with David A. Smith and John Wells as his First and Second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr. and August William Lund, Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney and Joseph F. Smith, Jr.

Arthur Winter, as Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, Chairman; George H. Brimhall, C. N. Jensen and Guy C. Wilson.

Auditing Committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft and Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; Horace S. Ensign and B. Cecil Gates, Assistant Conductors; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer; and all the Members.

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Edward H. Anderson, Clerk of the Conference.

A solo and chorus: "Hear Me and be not afraid," was sung by Ruth Wilson and the choir.

DAVID A. SMITH.

(Of the Presiding Bishopric.)

President Smith wishes me to say that Elder George F. Richards continues in charge of the European Mission.

We have now in the service of the army and navy of the United States nearly fifteen thousand of our young men. We have in France Elders B. H. Roberts, Calvin S. Smith, and Herbert Maw, acting as chaplains. According to the ruling of the government, we should be entitled to the appointment of others. Recommendations have been made, and we hope assignments will follow soon.

The benediction was pronounced by Elder David A. Smith, of the Presiding Bishopric of the Church. Conference adjourned for six months.

Professor Anthony C. Lund conducted the singing in the Tabernacle. Professor John J. McClellan played the accompaniments, inter-

ludes, etc., on the great organ, assisted by Edward P. Kimball, and Tracy Y. Cannon.

The stenographic reports of the discourses were taken in the Tabernacle by Elder Franklin W. Ot-

terstrom, assisted by Clarence Cramer; and in the Assembly Hall, and by the Bureau of Information, by Elders Frederick E. Barker, and Fred G. Barker.

EDWARD H. ANDERSON,
Clerk of Conference.

EIGHTY-NINTH ANNUAL CONFERENCE

Of the Church of Jesus Christ
of Latter-day Saints



Held in the Tabernacle and Assembly
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Eighty-Ninth Annual Conference

Of the Church of Jesus Christ of Latter-day Saints

FIRST DAY

The Eighty-ninth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 o'clock a. m., Sunday, June 1, 1919, the conference having been postponed from April 6, 1919, owing to the health conditions of the communities. President Heber J. Grant presided.

AUTHORITIES PRESENT.

Of the First Presidency: Heber J. Grant, Anthon H. Lund, and Charles W. Penrose; of the Council of the Twelve Apostles: Rudger Clawson,* George Albert Smith,* Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman and Melvin J. Ballard. Presiding Patriarch Hyrum G. Smith; of the First Council of Seventy: Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, Levi Edgar Young; of the Presiding Bishopric, Charles W. Nibley, David A. Smith and John Wells; Assistant Historians, Andrew Jensen and A. Wil-

liam Lund. There were also a large number of presidents of stakes, with their counselors, Patriarchs, Bishops of wards, and numerous other prominent men and women representing the various quorums and organizations of the Church.

The following presidents of missions, and their successors, where appointed, were in attendance: Walter P. Monson and his newly appointed successor, George W. McCune, Eastern States; Samuel O. Bennion, Central States; German E. Ellsworth, and his successor Winslow Farr Smith, Northern States; John L. Herrick, and his successor, John M. Knight, Western States; Joseph E. Robinson, and his successor Joseph W. McMurrin, California; Charles A. Callis, Southern States; Heber C. Iverson, Northwestern States; Ray L. Pratt, Mexican; E. Wesley Smith, Hawaiian; Nephi Jensen, Canadian; Theodore Tobiason, Swedish; Benj. Goddard, Bureau of Information Temple Block; and President George Albert Smith, of the British Mission, who is to release Elder George F. Richards.

President Heber J. Grant called the great congregation to order.

The choir and congregation sang: "We thank thee, O God, for a prophet."

*Reed Smoot was absent in Washington, and Geo. F. Richards presiding over the British Mission.

Prayer was offered by Elder Hyrum G. Smith, presiding Patriarch of the Church.

The choir and congregation sang: "Come, come, ye Saints."

THE SOLEMN ASSEMBLY.

The quorums of the Priesthood and officers were present, in solemn assembly, for the purpose of voting, in that capacity, for General Authorities of the Church. The quorums and officers in nine divisions voted in the following order: First Presidency; Apostles; Patriarchs; Presidents of stakes, Counselors and High Counselors; High Priests; Seventies; Elders; Bishops and Counselors, and the Lesser Priesthood.

They were arranged as follows: First Presidency and Apostles, in their respective places on the stand; Patriarchs, south wing of the stand; Presidents of stakes, Counselors and High Counselors, lower stands and left front; High Priests, left center of main hall; Seventies, right center of main hall; Elders back left of main hall; Bishops and counselors, left wing of the stand, Lesser Priesthood back of the north left isle. The remaining portions of the building, including the galleries, were occupied by members at large.

ORDER OF VOTING.

President Heber J. Grant stated that in voting, each quorum of the Priesthood would rise and the members voting would raise their right hands, and then be quickly seated so that the process of voting might be done as quickly as possible. Those wishing to vote in the negative would vote in like manner.

The order of voting was as follows:

First.—The First Presidency.

Second.—The Apostles.

Third.—Patriarchs.

Fourth.—The Presidents of stakes, their Counselors, and High Counselors.

Fifth.—High Priests.

Sixth.—Seventies.

Seventh.—Elders.

Eighth.—Bishops and their Counselors.

Ninth.—The Lesser Priesthood (Priests, Teachers and Deacons.)

Tenth.—All the members of the Church present.

Practically the whole body of the hall was occupied completely by the Priesthood, and the scene from the stand, as the many thousands of men stood up, quorum by quorum, to vote, their right hands raised to the square, was the most impressive stately, and dignified religious solemnity that the eyes of man ever beheld, not to speak of the scene, when the whole audience ten thousand in number, covenanted unanimously in like manner to sustain their chosen leaders.

OFFICERS VOTED FOR.

Following are the officers voted upon, and the introductory remarks by:

PRESIDENT HEBER J. GRANT.

We will now present to the congregation the General Authorities of the Church, those holding the Priesthood only. Inasmuch as there will be ten votes called, comprising the different orders of the Priesthood, and the assembly as a whole, and it will take so much time, only the General Authorities will be presented at this conference.

GENERAL AUTHORITIES.

It was proposed that we sustain:
Heber J. Grant, as Prophet, Seer
and Revelator and President of the
Church of Jesus Christ of Latter-
day Saints.

Anthon H. Lund, as First Coun-
selor in the First Presidency.

Charles W. Penrose, as Second
Counselor in the First Presidency.

Rudger Clawson, as acting Presi-
dent of the Twelve Apostles.

As members of the Council of
Twelve Apostles:

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Orson F. Whitney

David O. McKay

Anthony W. Ivins

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

Hyrum G. Smith, as Presiding
Patriarch of the Church.

The Counselors in the First Presi-
dency, the Twelve Apostles and
Patriarch, as Prophets, Seers and
Revelators.

First Seven Presidents of Sev-
enty: Seymour B. Young, Brigham

H. Roberts, Jonathan G. Kimball,
Rulon S. Wells, Joseph W. Mc-
Murrin, Charles H. Hart and Levi
Edgar Young.

Charles W. Nibley, as Presiding
Bishop, with David A. Smith and
John Wells as his First and Second
Counselors.

Heber J. Grant, as Trustee-in-
Trust for the Church of Jesus
Christ of Latter-day Saints.

In each instance President Grant
announced the motion to sustain the
authority voted upon and called for
the affirmative vote. Following the
response, the negative of the ques-
tion was presented, and should there
be any who favored it, they were
requested to make known their will.

The voting throughout, which
was completed at 10:37 o'clock, was
unanimous without exception in
favor of the affirmative.

A soprano solo, "A Voice in the
Wilderness," was sung by Mrs.
Brewerton.

President Grant gave notice that
an overflow meeting would now be
opened in the Assembly Hall, and
he appointed the First Council of
Seventy to take charge, and devote
the time and their remarks to the
memory of President Joseph F.
Smith.

PRESIDENT HEBER J. GRANT

We regret that all of the Saints cannot be present in one building to
hear the remarks that may be made upon this occasion. We also regret
that the men who stand at the head of this great body of Seventies could
not remain here to partake of the spirit of this occasion. But we feel that
those who have met in the Assembly Hall are entitled to hear some of the
general authorities of the Church speak upon the life and labors, and bear
witness of their love and reverence for, and their faith in, our beloved
prophet, the late President Joseph F. Smith, who has departed this life
since we last met in general conference.

THE SPIRIT GIVETH LIFE.

Inasmuch as all that is said here today will be reported, and as our
brethren of the Seventy can read what is said, they will miss only the spirit

of this occasion, which I feel in my heart—if the Lord will only bless us abundantly—will be considerable of a loss; because, after all is said and done, in all the labors of the Latter-day Saints, it is the spirit that counts for the spirit giveth life, and the dead letter killeth; but we shall hope and pray that the spirit of this occasion will find echo in the hearts of our brethren who have just left us, when they read today's proceedings.

A PLEDGE OF FAITHFUL SERVICE.

I feel humble, beyond any language with which God has endowed me to express it, in standing before you here this morning, occupying the position in which you have just voted to sustain me. I recall standing before an audience in Tooele, after having been sustained as president of that stake, when I was a young man twenty-three years of age, pledging to that audience the best that was in me. I stand here today in all humility acknowledging my own weakness, my own lack of wisdom and information, and my lack of the ability to occupy the exalted position in which you have voted to sustain me. But as I said as a boy in Tooele, I say here today: that by and with the help of the Lord, I shall do the best that I can to fulfil every obligation that shall rest upon me as President of the Church of Jesus Christ of Latter-day Saints, to the full extent of my ability.

I will ask no man to be more liberal with his means, than I am with mine, in proportion to what he possesses, for the advancement of God's Kingdom. I will ask no man to observe the Word of Wisdom any more closely than I will observe it. I will ask no man to be more conscientious and prompt in the payment of his tithes and his offerings than I will be. I will ask no man to be more ready and willing to come early and to go late, and to labor with full power of mind and body, than I will labor always in humility. I hope and pray for the blessings of the Lord acknowledging freely and frankly, that without the Lord's blessings it will be an impossibility for me to make a success of the high calling whereunto I have been called. But, like Nephi of old, I know that the Lord makes no requirements of the children of men, save he will prepare a way for them, whereby they can accomplish the thing which he has required. With this knowledge in my heart, I accept the great responsibility, without fear of the consequences, knowing that God will sustain me as he has sustained all of my predecessors who have occupied this position, provided always, that I shall labor in humility and in diligence, ever seeking for the guidance of his Holy Spirit; and this I shall endeavor to do.

THE STANDARD OF ACTION.

I shall not occupy your time by reading Section 121 of the Doctrine and Covenants. I will leave that for each and every one of those before me, and those to the right and the left, holding the priesthood, and as many of the audience as may feel so disposed, to read it when they go home. With the help of the Lord, I shall endeavor, standing at the head of the Priesthood of God upon the earth, to exercise the authority that has come to me in keeping with that wonderful revelation: "No power or

influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned." God being my helper, the priesthood that I hold, the position that I occupy, shall be exercised in accordance with these words that I have quoted to you. We can do nothing, as recorded in that revelation, only as we exercise love and charity and kindness—love unfeigned. With the help of the Lord that is exactly how I shall administer, to the best of my ability, the priesthood of God that has come to me.

I could stand here and occupy all of the remaining time, with the hundred and one thoughts that have come into my mind, in connection with the duties that devolve upon me; but I am anxious that my counselors should speak to you here this morning, and I am anxious to pay my tribute of respect to those men who have preceded me. I take no credit to myself for occupying the position that has come to me. I realize that failure will be the result if I do not give the Lord the credit for calling me to this position, and seek for the light of his Spirit to guide me in all that I shall do.

PRESIDENT SNOW'S TESTIMONY CONCERNING THE PROPHET JOSEPH.

I desire to read to you a testimony regarding the first man who occupied the position as President of the Church of Jesus Christ of Latter-day Saints—the Prophet Joseph Smith, Jr. This testimony was given a short time before the death of the late beloved President of the Church, Lorenzo Snow, and will be found in the current June number of the *Improvement Era*, in an article written by his son, Elder LeRoi C. Snow. He said, referring to his father

"His work on earth was nearly done, his mission was almost finished; he was about to return to his Maker, and with all the remaining strength of his soul he testified concerning the divinity of the work in which he and the Prophet Joseph Smith commenced their life's work when young men:

"A word or two about Joseph Smith. Perhaps there are very few men now living who were so well acquainted with Joseph Smith, the Prophet as I was. I was with him often-times. I visited him in his family, ate at his table, associated with him under various circumstances, and had private interviews with him for counsel. I know that Joseph Smith was a Prophet of God; I know that he was an honorable man, a moral man, and that he had the respect of those who were acquainted with him. The Lord has shown me most clearly and completely that he was a Prophet of God, and that he held the holy priesthood and the authority to baptize people for the remission of their sins, and to lay hands upon them for the reception of the Holy Ghost, that they might receive a knowledge themselves in relation to these things. I am one who has received from the Lord the strongest revelation concerning the truth of this work. That manifestation was with me powerfully, for hours and hours, and whatever circumstance may occur in my life, as long as memory lasts this perfect knowledge will remain with me. . . ."

As to the testimony that Lorenzo Snow, the Prophet of the Lord, in later years had, in this same article his testimony is recorded.

"About three weeks after his baptism, Lorenzo Snow received a wonderful vision which he tells in his own language, in his journal, as follows:

"I had no sooner opened my lips in an effort to pray than I heard a sound, just above my head, like the rustling of silken robes, and immediately the Spirit of God descended upon me, completely enveloping my whole per-

son, filling me, from the crown of my head to the soles of my feet, and O, the joy and happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of mental and spiritual darkness into a refulgence of light and knowledge, as it was at that time imparted to my understanding. I then received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the Holy Priesthood, and the fulness of the Gospel. It was a complete baptism—a tangible immersion in the heavenly principle or element (the gift of) the Holy Ghost; and even more real and physical in its effects upon every part of my system than the immersion by water; dispelling forever, so long as reason and memory lasts, all possibility of doubt or fear in relation to the fact handed down to us historically, that the ‘Babe of Bethlehem’ is truly the Son of God; also the fact that he is now being revealed to the children of men, and communicating knowledge, the same as in the apostolic times. I was perfectly satisfied, as well as I might be, for my expectations were more than realized, I think I may safely say in an infinite degree. . . . That night as I retired to rest the same wonderful manifestations were repeated, and continued to be for several successive nights. The sweet remembrance of those glorious experiences from that time to the present, bring them fresh before me, imparting an inspiring influence which pervades my whole being, and I trust will to the close of my earthly existence.”

CONFIRMING TESTIMONY OF MANY OTHERS.

I have listened to the testimony of all of the apostles who have lived in these valleys of the mountains from Brigham Young to Joseph F. Smith, and have heard them tell of their personal acquaintance with the Prophet Joseph Smith. The testimony of Joseph F. Smith was the testimony of one who as a child knew the Prophet and loved him. The testimony of Brigham Young, Jr., was in the same class; but all the other testimonies were those of men of experience, men of power, men of individual determination, men who had wills and minds of their own, men who could not be led by a man who did not teach the truth.

The testimony of Brigham Young, of John Taylor, of Lorenzo Snow, Wilford Woodruff, Erastus Snow, George A. Smith, Heber C. Kimball, and of others who have held the apostleship, who have held the priesthood of God and who knew the Prophet Joseph Smith intimately; of every true Latter-day Saint, man and woman, including the testimony of my own dear departed mother, than whom no sweeter, purer, nobler soul ever lived; the testimony of Eliza R. Snow, Zina D. H. Young, Bathsheba W. Smith, “Aunt Em.” Wells, and others too numerous to mention,—was of their individual knowledge regarding the uprightness of the life of Joseph Smith, regarding the integrity of the man, regarding the inspiration of the living God that attended him in all of his labors.

THE TRANSFIGURATION OF BRIGHAM YOUNG.

I have the testimonies from George Romney, from my mother, from other relatives of mine and from scores of people, that, upon the day when Sidney Rigdon endeavored to steal the Church of Christ and to become the leader, God manifested to the people upon that occasion, by the transfiguration of Brigham Young—so that he appeared as Joseph Smith, so that he spoke as Joseph Smith—and thereby the testimony came to the Saints that Brigham Young was the man to succeed Joseph Smith the Prophet of God.

PERSONAL TESTIMONY CONCERNING PRESIDENT BRIGHAM YOUNG.

I became acquainted with Brigham Young when I was a little child six years of age; from that time until the day of his death I was intimate with him. I was as intimate with one of his boys—the late Feramorz L. Young—from the time that we were little children until he left to go to Mexico—as any two boys ever could be. Perhaps no three young men were ever more intimate than Heber J. Grant, Feramorz L. Young and General Richard W. Young. We grew up together. We slept together. We played together. We attended Sunday school together. We attended day school together.

I was almost as familiar in the homes of President Brigham Young as I was in the home of my own mother. In one home, that of Aunt Emily Partridge Young, if I was hungry I felt as free to go in and ask for something to eat there as in my own home. I have spent hours and hours, as a child, in the rooms of Eliza R. Snow, listening to her counsel and advice, and hearing her relate incidents in the life of Joseph Smith the Prophet, and bearing witness of the wonderful blessings of God to Brigham Young. As I say, I was familiar with the Prophet Brigham Young. I knelt down time and time again in his home in the Lion House at family prayers, as a child and as a young man; and I bear witness that as a little child, upon more than one occasion, because of the inspiration of the Lord to Brigham Young while he was supplicating God for guidance, I have lifted my head, turned and looked at the place where Brigham Young was praying, to see if the Lord was not there. It seemed to me that he talked to the Lord as one man would talk to another. I can bear witness of his kindness, of his love to me as an individual, of his love of God and of the inspiration of the Lord that came to him as he stood where I am standing, when I had the privilege of being in the audience and listening to his inspiring words.

REVELATION TO PRESIDENT JOHN TAYLOR.

I was called into the Council of the Twelve Apostles by a revelation of the Lord to President John Taylor, and from the time that I entered the Council of the Twelve, two years after John Taylor was made President of the Church, until the day of his death, I met with him, week after week, in the Endowment house, and I know that he was a servant of the living God; I know that the inspiration of the Lord came to him; and I know that upon all occasions, whenever he said: "This is what the Lord desires," and his associates in the council of the apostles sustained his position, that upon every occasion he was vindicated and the inspiration of the Lord to him showed that his wisdom, by the power of God, had been superior to the wisdom of other men. Several times I have gone to meetings in the old Endowment house, knowing that a certain matter was to be discussed and my mind was as perfectly set upon a certain position on that question as it is possible for a man to have his mind set. I believe I am as decided in my opinions as the majority of people. I have heard it said that there is nobody as stubborn as a Scotchman except a Dutchman; and I am Scotch on my father's side and Dutch on my mother's (laughter). While I have gone to meetings in the old Endowment house determined in favor of a certain

line of policy, I have willingly and freely voted for the exact opposite of that policy, because of the inspiration of the Lord that came to John Taylor. Upon every such occasion the servant of the Lord, President Taylor, was vindicated, and his superior judgment, by the inspiration of the Lord, asserted itself in favor of those things that were for the best good of the people.

I could relate circumstance after circumstance when the apostles have been sent out to accomplish certain labors under the inspiration of the Lord to John Taylor, when they thought they could not accomplish the labors, they have returned and been able to bear testimony that by and with the help of the Lord they had been able to accomplish the labor placed upon them by President Taylor, the Prophet of the Lord. If time would permit, I would like to relate some of these incidents, because they are faith-promoting, but I have not the time.

PRESIDENT WILFORD WOODRUFF A TRUE PROPHET OF GOD.

I can bear witness that Wilford Woodruff was in very deed a servant of the living God and a true Prophet of God. Wilford Woodruff, a humble man, converted and baptized hundreds of people in a few months in Herefordshire, England. In eight months, as I now remember it, he baptized between fifteen hundred and two thousand souls. I believe that no other man who ever walked the face of the earth was a greater converter of souls to the Gospel of Jesus Christ. He was a man of the most wonderful and marvelous humility; a man who had never been engaged in any great business affairs; a man who had devoted himself to farming, who had been engaged in raising fruits and cultivating the soil; a humble man, of whom I had heard many people say that he lacked the ability to preside over the Church of Christ. But I want to bear witness to you that, under the inspiration of the Lord, and because of the humility of the man, because of his godlike life and because God loved him, he was blessed upon more than one occasion with wisdom that was superior to all the wisdom of the bright financial minds in the Church.

BEGINNING OF THE SUGAR INDUSTRY IN UTAH.

President Woodruff announced that the Lord would like the great business of manufacturing sugar established in our midst, and a committee was appointed from the directorate of two of the largest Church institutions, two of the most substantial in all Israel, to look into the matter. They investigated the advisability of establishing the beet sugar industry in this State and unanimously reported adversely. President Woodruff was not satisfied. Another committee was appointed. I was on the first committee and he appointed me on the second committee. I begged to be excused, because I had already formed my opinion, had already signed my name to a report, but he would not listen to my request to be excused. We went into the matter again, thoroughly and carefully, and the second committee reported adversely. President Woodruff said: "Never mind the report. The inspiration to me is to establish the sugar industry."

I was called upon a mission, and a letter was given to me in connection with other members of the Council of the Apostles, and we were sent

out to ask men to subscribe for stock in the Utah Sugar Company. I took individual letters to different men asking them to subscribe. I delivered a letter to the late David Eccles, than whom I never met a clearer-headed business man in my life, and I have met men who draw their hundred thousand dollars and more every year in salary. He had a comprehensive grasp on business affairs which to me was superior to that of any man I ever met. David smiled when the letter was presented to him, signed by President Woodruff and his counselors, asking him to invest five thousand dollars, or seven thousand five hundred dollars. He said: "Well, I would like to get off at the lowest figure. You can put me down for five thousand dollars." Then he added: "I hope they will buy lumber from me, so I may make a profit on a part of the five thousand dollars; and after I get the stock, if you can find someone who would like to buy it for twenty-five hundred dollars, I will be much obliged to you if you will come and get the stock." Years later, when he put hundreds of thousands of dollars into the sugar business, I don't know whether or not he felt to give credit to that humble man, Wilford Woodruff, for the inspiration of the Lord, whereby this great industry was established.

But for the inspiration of the Lord to Wilford Woodruff I doubt if we would have any sugar business in this state or in Idaho, today, that would amount to very much. I am inclined to think that the Great Western or some other company would have established the business in Utah and Idaho, and that the people of these states would simply have been working for them instead of owning the majority of the stock in our great inter-mountain factories.

After we had let the contract for the building of the sugar factory at Lehi, the panic of 1891 came on. There was a provision in the contract that before the machinery was shipped by the Dyer Company, if we would pay a forfeit of fifty thousand dollars the contract could be cancelled. I had been sent to New York, Chicago, Boston, Philadelphia, San Francisco and other places, by the Presidency, to try to raise the money necessary to build this factory, but it looked like an impossibility to get the money. It was the opinion of business men and others that we should pay the fifty thousand dollars forfeit and abandon the enterprise; but when the recommendation was presented, Wilford Woodruff's answer was this: "From the day I received a knowledge of the divinity of the gospel of Jesus Christ revealed through the Prophet Joseph Smith, from the day that I went out as a humble priest to proclaim that gospel, although it looked like death in front of me, if the path of duty that the gospel required me to tread called me to face death, I have never turned to the right nor turned to the left; and now the inspiration of the Lord to me is to build this factory. Every time I think of abandoning it, there is darkness; and every time I think of building it, there is light. We will build the factory if it bursts the Church."

We did build it and it did not burst the Church (laughter); and it and subsequent factories have made for our people and for the Church millions of dollars.

PRESIDENT SNOW'S WORK OF THREE YEARS.

I know that Lorenzo Snow was a Prophet of God. By his testi-

mony, which I have read to you, and by the testimony of my mother and hundreds of others who knew the Prophet Joseph, as well as by the revelations of the Spirit of God to me, I know that Joseph Smith was a Prophet of God. I know of my own knowledge that Brigham Young, and John Taylor and Wilford Woodruff were Prophets of God. It is stated that men do not amount to much after they pass fifty, and that when they are sixty you ought to get some kind of a drug and put them to sleep, and that when they are seventy they are simply useless. But Lorenzo Snow came to the presidency of the Church when he was eighty-five years of age, and what he accomplished during the next three years of his life is simply marvelous to contemplate. He lifted the Church from the financial slough of despond, so to speak, from almost financial bankruptcy—when its credit was hardly good for a thousand dollars without security, when it was paying ten per cent for money—he lifted the Church out of that condition and made its credit A No. 1, so that people solicited and asked for the privilege of buying the bonds of this Church at six per cent. Ten per cent is sixty-six and two-thirds per cent more than six per cent, and in three short years this man, beyond the age of ability in the estimation of the world, this man who had not been engaged in financial affairs, who had been devoting his life for years to laboring in the Temple, took hold of the finances of the Church of Christ, under the inspiration of the living God, and in those three years changed everything, financially, from darkness to light.

I know that Lorenzo Snow was God's mouthpiece upon the earth, that he was the representative of the Lord and that he was in very deed a Prophet of God. Read the wonderful testimony that he received a few weeks after his baptism, as recorded in the *Improvement Era*, concerning the knowledge that he received that God lived, that Jesus is the Christ, the Redeemer of the world, and that the priesthood of the living God has been restored to the earth. I know that that knowledge guided his life from that day to the day that he became God's representative upon the earth.

THE COURAGE OF PRESIDENT JOSEPH F. SMITH.

Lorenzo Snow was drowned in the harbor of Honolulu, in the Hawaiian Islands, and it took some hours to bring him to life again. At that particular time the Lord revealed to him the fact that the young man Joseph F. Smith, who had refused to get off the vessel that had carried them from San Francisco to Honolulu, and get into a small boat, would some day be the Prophet of God. Answering Lorenzo Snow who was in charge of the company, he said: "If you by the authority of the Priesthood of God, which you hold, tell me to get into that boat and attempt to land, I will do so, but unless you command me in the authority of the Priesthood, I will not do so, because it is not safe to attempt to land in a small boat while this typhoon is raging." They laughed at the young man Joseph F. Smith, but he said, "The boat will capsize." The others got into the boat, and it did capsize; and but for the blessings of the Lord in resuscitating Lorenzo Snow he would not have lived, because he was drowned upon that occasion. It was revealed to him, then and there, that the boy, with the courage of his convictions, with the iron

will to be laughed at and scorned as lacking courage to go in that boat, and who stayed on that vessel, would yet be the Prophet of God. Lorenzo Snow told me this upon more than one occasion, long years before Joseph F. Smith came to the presidency of the Church.

EULOGY AND LETTER OF SYMPATHY IN MEMORY OF PRESIDENT
JOSEPH F. SMITH.

I said I wanted my counselors to say something, but I am afraid they are not going to have the chance. I now come to Joseph F. Smith. I apologize to his family for reading a personal letter of sympathy. I had no idea as I sat down and picked up my pen and poured out my heart in love and sympathy to the family, that I would ever read in public that letter; but I had failed to get my mind upon anything that I particularly desired to say upon this occasion, and last night I borrowed from one of his sons a copy of the letter; and although it may not be good ethics, I wish to read it, because therein are the sentiments of my heart, poured out in love to his family.

At Home, November 20, 1918.

To the family of President Joseph F. Smith.

My dearly beloved friends: Language fails me to express to you my love for your dear departed father and husband. In dear Aunt Eliza R. Snow's words I can truthfully say, "He was beloved, beloved by all."

For thirty-six years I have labored under his Presidency, while he was counselor to or the President of the Church. During all this time no man could possibly have inspired one over whom he presided with more love or confidence for him than President Smith did me. I have said many times that no man who ever lived, with whom I have been associated, had been beloved by me as much as your dear departed husband and father.

I could not and did not in my heart bring myself to feel that he was going to leave us until the afternoon of the 18th, when I called and David said he wanted to see me. The President took my hand and pressed it with a power and strength that was far from what one could expect from a dying man, and he blessed me with power and the Spirit of the living God, and there was love in his eyes and a strong pressure of his hand, and with nearly every word he spoke his pressure of my hand thrilled my being, and tears of gratitude to God and love for His mouthpiece upon the earth filled my heart. His blessing was all that I could ask or expect had he been my own dear father.

Sister Bowman entered and kissed and wept over her father, and I walked into the little front office and wept, feeling that the last words I would ever hear from his beloved lips had been spoken when he said to me, "The Lord bless you, my boy, the Lord bless you, you have a great responsibility. Always remember this is the Lord's work and not man's. The Lord is greater than any man. He knows whom He wants to lead His Church and never makes any mistakes. The Lord bless you."

I returned to my office, but I did not even have the heart to mail some letters which I had written earlier in the day. I went home and after eating supper I again visited the President, whom I found in great

pain, and he asked President Lund who was there to bless him and supplicate the Lord to release him, and call him home. We placed our hands upon his head and President Lund told the Lord how much we loved our President and of our gratitude for the joy and happiness we had had in laboring with him, but asked that he be called home if his life could not be spared to us.

The next morning I awoke at one o'clock and was not able to get to sleep until after six-thirty, as my mind was with the President. I got the November *Era* and reread the President's talk at the October conference, and after doing so I wrote in my *Era* at the close of his talk:

"Nov. 19/18. Re-read twice and wept as I think of how near death's door the President is.

"It is 3:45 and I have been awake since one a. m."—Heber J. Grant.

The President lived but one hour and five minutes after I had written that he was near death's door.

The Lord has been very good to me in times of sorrow, and I hope and pray with all my heart that He will bless and comfort your sorrowing hearts, as you read of his goodness to me. I am enclosing a copy of a letter telling of the blessings given to me in times of affliction. There are two poems among those published with my letter to Brother and Sister Winters which have comforted and blessed me. "The Changed Cross," and "Providence is Over All."* Especially have I been blessed while reading Sister Woodmansee's inspiring words. I knew her from my earliest recollection until the day of her death, and my love of her poem was no doubt increased from the fact that she lived in perfect harmony with its teachings.

I was once talking of the favorite poems of our Church leaders and I turned to President Smith and asked him which of our hymns was his favorite and he said he hardly knew, but he thought that perhaps his favorite was the splendid hymn, "Uphold the Right, Though Fierce the Fight," by that heroic little soul, Sister Emily Hill Woodmansee."† I enclose a copy of this hymn with this letter.

I have never known the joy and comfort of a father's love, but Presidents Joseph F. Smith, Francis M. Lyman, John Henry Smith, and others of my near and dear associates have given me a father's love and filled the place in my affections as completely as men not one's father could possibly do.

Never in my life have I listened to more inspiring words than those at the funeral of my dear departed mother and at the funeral of my dear brother, Joseph Hyrum, which were spoken by President Smith.

I am thankful beyond any power to tell for the inspiration to do my full duty in the battle of life which has come to me from the example and loving teachings of your beloved father and husband.

Flowers fade in a day, and so I shall send each of you for Gusta and myself in loving remembrance of your dear departed husband and father the book "Their Yesterdays." * * I send this book for the reason

*See this Conference Report, p. 14.

†See this Conference Report, p. 14.

**See this Conference Report, p. 15.

that when I read it, March 20th, 1914, I marked one of the passages which seemed to me at the time I read the book to be inspirational. It is on pages 228-9. I wrote in my book the sentiments of my heart at the time regarding President Smith in connection with the words on those pages. What I wrote was as follows: "More than any man I have ever known, President Joseph F. Smith has done this. God bless him forever, and his posterity after him. The fact that he is the Prophet of God today is a great testimony to me of the divinity of 'Mormonism' so called."

Little did I think when I wrote these words that he would have departed this life by now.

One of the most sincere and earnest prayers of my heart has been that President Smith should live to celebrate the one hundredth anniversary of the birth of the Church. I prayed for this some months ago at the close of a Temple fast meeting, and the Lord so abundantly blessed me that I felt my prayer would be answered, and I sat down weeping for joy.

I could go on writing for hours, but I will close by sending my assurance and that of Sister Grant of our profound sympathy, and our most earnest prayer for God to comfort and bless your sorrowing hearts. President Smith sealed us as husband and wife for time and all eternity, and Gusta shares in all the expressions of love for him and admiration of his character in this letter. Again, may God bless you and your loved ones now and forever.

Your affectionate brother,

(Signed) HEBER J. GRANT.

At the grave of President Joseph F. Smith I read a poem entitled "A Real Man"* and I expressed there the hope that I might live to be like Joseph F. Smith. I read at the grave the poem by Eliza R. Snow, written for the Prophet Joseph Smith. "He was beloved, beloved by all."† The prayer that I had in my heart, the desire that I had to follow in the footsteps of this man of God, who presided over us with so much inspiration, with so much devotion, with so much integrity to God and to his fellow-men, the desire that I might be like him, is still in my heart. I pray God to bless his memory. I pray God to bless his wives and his children, that they may emulate his most wonderful and splendid example. I bear witness to you that from my early childhood days, when I could not thoroughly understand and comprehend the teachings of the gospel, that I have had my very being thrilled, and tears have rolled down my cheeks, under the inspiration of the living God, as I have listened to Joseph F. Smith when preaching the gospel. I believe that Joseph F. Smith and his son Hyrum M. Smith, more than any other men to whom I have listened, who were born in the Church of Christ in our day, were the greatest preachers of righteousness. I know that whenever I heard that Joseph F. Smith was going to speak in one of the wards, that time and time again as a young man I have left my own ward and gone to listen

*See this Conference Report, p. 15.

†See *ibid*, hymn 303, p. 16.

to him, because he always filled my being and lifted me up as I listened to him proclaim the gospel of Jesus Christ. I bear witness that he was one of the greatest prophets of God that has ever lived; that God was with him from the day that he went forth as a little boy of fifteen years of age, to proclaim the gospel of Jesus Christ in the Hawaiian Islands, until the day when, after giving sixty-five years of his life to the work of God, he closed his earthly career.

May God bless each and all of us who have a knowledge of the divinity of the work in which we are engaged, and may we be faithful to the end as our prophet was, our beloved leader who has left us, Joseph F. Smith, is my prayer, and I ask it in the name of Jesus Christ. Amen.

PROVIDENCE IS OVER ALL.

When dark and drear the skies appear,
And doubt and dread would thee enthrall,
Look up, nor fear, the day is near,
And Providence is over all.
From heaven above, His light and love,
God giveth freely when we call.
Our utmost need is oft decreed,
And Providence is over all.

With jealous zeal God guards our weal,
And lifts our wayward thoughts above;
When storms assail life's bark so frail,
We seek the haven of His love.
And when our eyes transcend the skies
His gracious purpose is complete,
No more the night distracts our sight—
The clouds are all beneath our feet.

The direst woe that mortals know
Can ne'er the honest heart appall
Who holds the trust—that God is just,
And Providence is over all.
Should foes increase to mar our peace,
Frustrated all their plans shall fall.
Our utmost need is oft decreed,
And Providence is over all.

—Emily Hill Woodmansee.

UPHOLD THE RIGHT

Uphold the right, though fierce the fight,
And powerful the foe,
And freedom's friend, her cause defend,
Nor fear nor favor show.
No coward can be called a man,
No friend will friends betray;
Who will be free, alert must be;
Indifference will not pay.

Note how they toil whose aim is spoil,
Who plundering plots devise;
Yet time will teach that fools o'erreach
The mark and lose the prize.
Can justice deign to wrong maintain,
Whoever wills it so?
Can honor mate with treacherous hate?
Can figs on thistles grow?

Dare to be true, and hopeful, too;
 Be watchful, brave and shrewd.
 Weigh every act; be wise, in fact,
 To serve the general good.
 Nor basely yield, nor quit the field—
 Important is the fray;
 Scorn to recede, there is no need
 To give our rights away.

Left-handed fraud let those applaud
 Who would by fraud prevail:
 In freedom's name, contest their claim,
 Use no such word as fail;
 Honor we must each sacred trust,
 And rightful zeal display;
 Our part fulfill, then come what will,
 High heaven will clear the way.
 —Emily Hill Woodmansee.

FROM "THEIR YESTERDAYS."

"If the men of a race will perfect the manhood strength of the race; if they will exalt their manhood power; if they will fulfill the mission of life by perfecting and producing ever more perfect lives; if they will endeavor to contribute to the ages to come stronger, better, men than themselves; why, the work of the world will be done even as the plant produces its flowers and fruit, the work of the world will be done. In the exaltation of Life is the remedy for the evils that threaten the race. The reformations that men are always attempting in the social, religious, political, and industrial world are but attempts to change the flavor or quality of the fruit when it is ripening on the tree. The true remedy lies in the life of the tree; in the soil from which it springs; in the source from which the fruit derives its quality and flavor. In the appreciation of Life, in the passion of Life, in the production of Life, in the perfection of Life, in the exaltation of Life, is the salvation of human kind. For this, and this alone, man has right to live—has right to his place and part in Life."—Harold Bell Wright.

A REAL MAN.

Men are of two kinds, and he
 Was of the kind I'd like to be.
 Some preach their virtues, and a few
 Express their lives by what they do.
 That sort was he. No flowery phrase
 Or glibly spoken words of praise
 Won friends for him. He wasn't cheap
 Or shallow, but his course ran deep,
 And it was pure. You know the kind.
 Not many in a life you find,
 Whose deeds outrun their words so far
 That more than what they seem they are.

There are two kinds of lies as well:
 The kind you live, the ones you tell.
 Back through his years from age to youth
 He never acted one untruth.
 Out in the open light he fought
 And didn't care what others thought
 Nor what they said about his fight
 If he believed that he was right.
 The only deeds he ever hid
 Were acts of kindness that he did.

What speech he had was plain and blunt.
 His was an unembellished front.
 Yet children loved him; babe and boy
 Played with the strength he could employ,
 Without one fear, and they are fleet
 To sense injustice and deceit.
 No back door gossip linked his name
 With any shady tale of shame.
 He did not have to compromise
 With evil-doers, shrewd and wise,
 And let them ply their vicious trade
 Because of some past escapade.

Men are of two kinds, and he
 Was of the kind I'd like to be.
 No door at which he ever knocked
 Against his manly form was locked;
 If ever man on earth was free
 And independent, it was he.
 No broken pledge lost him respect,
 He met all men with head erect;
 And when he passed I think there went
 A soul to yonder firmament
 So white, so splendid and so fine
 It came complete to God's design.

Edgar A. Guest.

HYMN NO. 303.

Thou dost not weep to weep alone;
 The broad bereavement seems to fall
 Unheeded and unfelt by none,
 He was beloved, beloved by all.

But lo! what joy salutes our grief!
 Bright rainbows crown the tearful gloom,
 Hope, hope eternal, brings relief;
 Faith sounds a triumph o'er the tomb.

It soothes our sorrow, says to thee,
 The Lord in chastening comes to bless:
 God is thy God, and He will be
 A father to the fatherless.

'Tis well with the departed one;
 His heaven-lit lamp was shining bright,
 And when his mortal day went down,
 His spirit fled where reigns no night.

'Tis meet to die as he has died,
 He smiled amid death's conquered gloom,
 While angels waited by his side,
 To bear a kindred spirit home.

Vain are the trophies wealth can give!
 His memory needs no sculptor's art;
 He's left a name—his virtues live,
 'Graved on the tablets of the heart.—Eliza R. Snow.

The choir and congregation sang:

"How firm a foundation, ye Saints of the Lord,
 Is laid for your faith in his excellent word."

PRESIDENT ANTHON H. LUND

I rejoice this morning in seeing this great assemblage of Latter-day Saints and so many of the priesthood represented as are before me and around me here. What a marvelous work this is! Seeing the voting by quorums of the priesthood, I thought of the wonderful organization of the priesthood.

GOD'S MARVELOUS WORK AND A WONDER.

It brought to my mind the revelation given to the Prophet Joseph Smith, long before there was any one in the Church, in section four of the Doctrine and Covenants, in which the Lord said he was about to bring forth a marvelous and wonderful work. This has indeed been accomplished. The Prophet Joseph was indeed a man and prophet of God, and proved this both by his prophecies, by his teachings and by his life, and his successors followed him with great devotion to this great work.

THE COURAGE OF BRIGHAM YOUNG.

Today, the first of June, is the anniversary of the birth of President Brigham Young. The Lord had a great work for him. He was indeed a Moses to lead his people away from persecution and oppression, into the wilderness. What sublime faith those men, the pioneers, showed in following him! They did not know where they were going. They did not know what was before them, but they had confidence in their leader, and knowing he was appointed of God to lead them, they followed him.

When they entered these valleys the prospect was not very encouraging, and several of them thought it was better to go on to Oregon or California, or to places where there were already cultivated lands and an assurance that people were able to make a living. But their misgivings did not influence President Young, for he knew that this was the place; he said so, and on the spot where the temple stands today, he said, "Here we will erect a temple to our God." President Brigham Young proved to be a courageous man. He was not afraid of the outlook. The Lord had pointed out to him that this would be the gathering place of the Saints.

TRIBUTE TO PRESIDENT JOSEPH F. SMITH.

We have heard President Grant speak about Brother John Taylor, about Brother Woodruff, and Brother Lorenzo Snow, and we have for some time looked forward to a day on which speeches should be made in memory of the prophet Joseph F. Smith. He was indeed loved by all. He was a great man. He was a great preacher of righteousness. How often have I sat listening to his voice and rejoiced in the truths that he put forth, the encouraging words he spoke and the words of warning he gave unto the people! Take a view of his life. God had given him a strong and abiding faith. He never wavered. As early as fifteen years he was called to go to a land where much of the blood of Israel was

found. The four years he spent there were not years perhaps like many of us would have liked, but he looked upon them with joy and thankfulness, for he loved the people among whom he labored. They loved him, and though they were poor and he was poor also, still those years were blessed years to him and to that people.

President Smith was a dutiful child to his mother. He loved her with the greatest love. He often alluded to her and to the inestimable blessing that she had been to him. She taught him to read, she helped him in his studies, and her memory was ever kept by him in the deepest reverence. He liked to talk about her, and as he was a dutiful and loving child himself, when he had children he was a loving father and a loving husband. He loved the little ones, even those not belonging to his family, and I have noticed how little children would be drawn to him even if they were perfect strangers. There was an atmosphere about him that gave them confidence, so that they were not afraid to come and have him take them up in his arms.

I have walked with him in the street and nearly every few steps he would meet acquaintances and have to stop and shake hands with them. He was loved by those who knew him. He never forgot his friends, even if he had not seen them for many years. His life was an exemplary one.

Ever since I remember anything about him he was to me the type of a true Latter-day Saint; and when I got more intimately connected with him I saw, every day, more and more evidence of his being just what I had imagined him to be. He was a true Latter-day Saint. He loved the gospel. He loved to bear his testimony that Jesus was the Redeemer and Savior of the world. He bore testimony to the truth of the gospel, and to the divinity of the mission of Joseph Smith, and his testimony always strengthened the faith of those who listened to him.

THE CHURCH FREED OF DEBT.

President Smith was a good manager of the affairs of the Church. When his administration began, the Church was owing nearly a million dollars of bonds. President Smith was a man that did not like to be in debt, and as he felt in this regard himself, so he felt for the Church, and he put forth all his energy that the Church might get out of the bondage of debt. It took about five years to do this, because so many other responsibilities had to be met, but I remember one day in the old office building how he rejoiced when we made a bon-fire of bonds that called for a million of dollars, for we felt, now is the Church free from debt.

AN EPOCH OF CHURCH BUILDINGS.

During the administration of President Smith there was an epoch of building meetinghouses and stake houses, ward tithing offices, academies and temples. More has been done during these years in this regard than ever before, not only at home, but abroad; meeting houses have been erected in the missions of the United States, England, Scandinavia, and on the islands of the sea, and the people rejoice in having places of their own where they can go and worship God. When we

travel here, at home, we are pleased to see these beautiful meetinghouses that have been erected, and very few have been built without help by the Trustee-in-Trust. And the work of building meetinghouses continues.

A FAITH-PROMOTING PREACHER OF RIGHTEOUSNESS.

President Smith was a spiritual-minded man, and he was well versed in all things pertaining to the priesthood, to temple work and to the different activities of the Church. Before I came into the presidency I have often gone to him and asked for his advice and counsel, and I always found it to be the very best that could be given; and when I was called to be his counselor I felt indeed humble, and wondered how I could perform such an office to a man like him. During the seventeen years that we sat at the council table together, I admired the man more and more. I saw how true he was to his professions, how true he was to the interests of the Church, how true to his brethren and the Saints in general.

When a case came before him to judge, he and his counselors would talk it over and give it their careful consideration until they came to the same conclusion. We felt indeed that he was a man of God, a man raised up to perform a wonderful work. We all miss Brother Joseph F. Smith. We loved him. We knew that he was a fearless man. When it came to anything pertaining to the Church, whatever he thought was for the best good of the work, he was not afraid to undertake it. In reflecting upon his life, we see many things that are faith-promoting, and showing that the Lord's hand was with him, protecting him and giving him success in his labors.

May the Lord bless his families and his children, that they may emulate the noble example that he has set them, and may we all, brethren and sisters, remember what he has done, may his memory remain green in our minds, and may we carry out that which he worked for so earnestly all his life.

PRESIDENT HEBER J. GRANT WILL KEEP HIS PLEDGES.

President Grant has spoken to us this morning. He has told us what he intends to do, and I know he will carry it out, because he has always kept the pledges he has made; so I do not think that now, as president of the Church, he will go back upon such conduct. The Lord will bless him. There is a great work for him to do, to which the Lord has called him, and God will give him wisdom and strength to accomplish it and enable him to carry the great responsibility that the office imposes upon him.

May the Lord bless President Grant, that he may have joy in his labor, that his administration may be a prosperous one for the Latter-day Saints, I ask in the name of the Lord Jesus Christ. Amen.

The Tabernacle Choir sang: by Patriarch George L. Farrell, of the Cache Stake of Zion.
"Come Unto Me."

Conference adjourned until 8 o'clock p. m.
The benediction was pronounced

OVERFLOW MEETING.

An overflow meeting was held in the Assembly Hall, Sunday morning, June 1, 10:45 o'clock, presided over by President Seymour B. Young, of the First Council of Seventy.

The music was furnished by the Latter-day Saints University students choir, under the direction of B. Cecil Gates.

The choir and congregation sang: "How firm a foundation, ye Saints of the Lord,
Is laid for your faith in his excellent word."

Prayer was offered by Elder Levi Edgar Young of the First Council of Seventy.

The choir sang: "I put my trust in thee."

ELDER SEYMOUR B. YOUNG

(Of the First Council of Seventy.)

My brethren, sisters, friends, and strangers—We bid you all welcome here to our general conference. We hail this as a very auspicious day for the renewal of the gatherings of our annual conference, which was postponed on account of conditions that were very unpropitious during the regularly appointed time, 6th of April, last.

This is the anniversary of the birthday of President Brigham Young, the great pioneer of this western country. Hence I consider this a very proper day for holding our deferred general annual conference. In the large Tabernacle, we have just completed the grand ceremony of sustaining by the votes of the presiding quorums of the priesthood the general authorities of the Church. They were sustained by a rising vote of the quorums of the priesthood, separated and seated in

different portions of the tabernacle; then followed the sustaining vote of the entire congregation.

It is suggested that we now give you the same privilege, of rising when you cast your vote sustaining the general authorities of the Church. This is the 89th annual conference of the Church.

It is proposed that we sustain Heber J. Grant as Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

All arise, and all who favor this proposition will signify it by raising the right hand. (Unanimous vote.)

The other general authorities of the Church were then presented and sustained in like manner, and as presented in the assembly at the Tabernacle.

ELDER B. H. ROBERTS

(Of the First Council of Seventy.)

When the king of England dies, a herald is sent out to make the announcement, which he does in this form: "The King is dead. Long live the King." No sooner is the announcement made that the king is dead than it is followed by the other sentence, Long live the king. It is an announcement which means that though the king has just died, yet England has not been an instant without a ruler. In one breath the passing of one monarch is made known, and the all hail given to his immediate successor. That is the theory of the British constitution, that while kings may come and go, the British sovereign always is, and there is no lapse in succession to the throne. In some such way that is true of the Church of Jesus Christ of Latter-day Saints also. From the time it was organized by divine ap-

pointment of God there has never been a moment when there has not been a President of the Church of Jesus Christ in the earth. And although presidents may come and go in the future, my faith is that there will never be a time when there is not an immediate successor in the presidency. The constitution of the Church makes this provision.

The presiding authority in the Church consists of three high priests, who constitute the presidency of the high priesthood of the Church, and also the presidency of the Church. They are chosen, upheld and sustained by the priesthood of the Church, and also by all the congregations of the Church, for all things must be done by common consent in the Church, and no officer in the Church, from the presidency thereof down to the humblest branch president in the Church can hold his place and exercise the function of his office otherwise than by the consent of the body of people over whom he is called to preside. There is none exempt from this constitutional regulation of the Church. It was so from the beginning; for although the Prophet Joseph Smith had received the keys of the holy priesthood, and God had communicated to him his mind and his will, yet when it came to the organization of the Church, and the time had arrived for him to exercise the authority which God had given him over others, he was informed that he must call the brethren and sisters together who had been baptized, and obtain their consent to organize the Church. This great question was submitted to that little band of people, the organization being effected, of course, by six members in order to comply with the law of the State of New York re-

specting religious organizations. The question was submitted to them, and they voted upon it, and they sustained Joseph Smith as the first elder and Oliver Cowdery as the second elder of the Church, and thus this Church by divine appointment of officers and their being sustained by the membership of the Church, was brought into existence—this great institution now known as the Church of Jesus Christ of Latter-day Saints. Today we are repeating the things that were done from the commencement, and are privileged to exercise the same right in saying who it is that we will accept from our hearts to be the general authorities of the Church of Jesus Christ of Latter-day Saints.

We stand at the point where one presidency leaves us, and another is inaugurated. I think it is fitting that we should not only have our minds drawn out towards the man who is taking on new responsibilities, viz., President Heber J. Grant, but that we should also remember in loving kindness the faithful labors of him who, so short a time ago, was the President, and very worthily the President of the Church of Jesus Christ of Latter-day Saints, viz., President Joseph F. Smith. Those of us who were in close association with him, and who knew him and worked with him, cannot, I think, look upon this inauguration of a new president without calling to mind the devotion, the fidelity, and the splendid administrative abilities of Joseph F. Smith, son of Hyrum Smith, the Patriarch of the Church, the second presiding Patriarch of the Church, succeeding the father of the Prophet Joseph, who was the first presiding Patriarch of the Church. This man Hyrum Smith was a man

upon whom the Lord conferred very splendid and very great blessings, especially in regard to his posterity. Blessings and promises that had been previously pronounced upon the head of Oliver Cowdery were also gathered up and placed upon the head of Hyrum Smith and his posterity after him. And truly the blessing has been realized in the posterity of Hyrum Smith, for I think there is no other man in the Church from the beginning until now who has been more abundantly blessed in his posterity than has Hyrum Smith. He was blessed in his two sons, the late Patriarch John Smith, who for so many years was a prominent figure in our community, and known throughout the Church, many thousands of the Saints receiving patriarchal blessings under his hands. Hyrum Smith was likewise blessed, and splendidly blessed, in the person of his great son Joseph F. Smith, who for so many years devoted himself to the work of the ministry in the days of his youth, and finally was brought into the quorum of the Twelve Apostles, while yet a young man, which position he held for many years. At the inauguration of the administration of President John Taylor he became a counselor to President Taylor. He sustained the same position to President Wilford Woodruff, and then to President Lorenzo Snow; and finally he came to the presidency himself, and held that position for more than seventeen years. And under his administration the Church was truly and greatly blessed, blessed not only by the wisdom that was manifested in his counsels, but also blessed by the example of his righteous life. So that when he passed away he passed away in honor and much be-

loved by the people. The blessing pronounced upon the head of Hyrum Smith is not only manifested in the person of John Smith, the Patriarch, and President Joseph F. Smith, but from the loins of President Smith there came forth men and women who were highly honored in the community, and who have found place for ministry in the Church. Two of his sons have been brought into the apostolate of the Church, faithful men. One of them, Elder Hyrum M. Smith, as you of course recall, passing away about a year or more ago; but he left a name and a fame that is honored in Israel. I am glad to say that President Smith is still honored by one of his sons being sustained this day as one of the Twelve Apostles. President Smith, then, was honored in his life; and worthily represented the second Presiding Patriarch in the Church; and this succession of righteous men in the family of Hyrum Smith shows that the blessings of the Lord pronounced upon the heads of his servants are not mere words, but represent substance, represent realities. So God has magnified this family in the Church, and has especially honored this branch of it as he promised to do in one of the revelations now extant in the Book of Doctrine and Covenants.

My brethren and sisters, it would not be proper for me to occupy further of your time, but I just wanted to call your attention to these few things in relation to this day in regard to the incoming administration by your legally taken votes, according to the constitution of the Church which God has established. Of course, however, Heber J. Grant has been the president in reality from the time that President Smith

passed away, for when the first presiding quorum of the Church for any cause is disrupted and goes out of existence, the man holding the authority stands in the second quorum, of the Church, viz., the President of the quorum of the Twelve, and the authority to act is his until the Church can be assembled, as we are now assembled, and proceed with the organization as it has been done today.

I congratulate the Church upon the noble men who have become God's representatives as the presidency of his Church in this dispensation. We this day inaugurate the seventh president of the Church of Jesus Christ of Latter-day Saints; they represent a line of men who for simplicity of life and character, for greatness of soul, for bigness of faith, for fidelity to the trust which God and the Church imposed in them, stand unparalleled in the religious history of the world. Thank God, not only for a prophet, but for all our prophets, the presidents of the Church, in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL

(Of the First Council of Seventy.)

As stated, by President Seymour B. Young, it is desired that the First Council of the Seventy speak in memory of President Joseph F. Smith. I have known President Smith from my early youth, and have listened to his teachings, as an apostle and as the president of the Church during the greater part of my life.

I remember, in the early days of my youth, of the people of this Church looking forward hopefully when the time should come that the prophecy made by the servants of God would be fulfilled, viz: that

President Joseph F. Smith would become the President of the Church of Jesus Christ of Latter-day Saints. I can think of no man who has been president of the Church, who has had greater opportunities and advantages than he has had. President Smith was chosen and ordained an apostle in his youth. He was favored, as I remember it, by being sent on a mission to the Hawaiian Islands, when he was 15 years old. He was hedged about and privileged in associating with great men, and his life and labors were in the service of the Lord, as a special witness and an apostle of Jesus Christ. President Smith was trained, instructed, and prepared for this great appointment as prophet, seer and revelator by the greatest men who ever lived, in my judgment, in the history of the world.

I am proud of the fact that I am a natural born heir, and was given birth in this land of liberty and freedom. We are not called upon to cry out, "All hail to the king." I thank God, I belong to a Church which is the Church of Jesus Christ of Latter-day Saints. It does not belong to President Joseph F. Smith, and he made no such claim, but it belongs to God the Father, and to his Son, Jesus Christ. There are no such things as earthly kings in Christ's Church. There never will be any king-men in Christ's Church. For when his disciples came to him, he tried to teach them the great lesson: whosoever will be greatest among you, let him be servant of all; and when these same apostles asked the Savior, "Who is the greatest in the kingdom of heaven?" he called a little child to him and said: "Except ye be converted, and become as little chil-

dren ye shall not enter into the kingdom of heaven." Joseph F. Smith was like that. He was a man of great integrity. Few men had greater integrity or greater faith. He loved God with all his heart, with all his soul, and with all his might and that is all a man can do.

Time will not permit me to say more. I have always honored and respected and sustained President Joseph F. Smith, and I am glad of it. But I discovered, in the time that I have labored in the Church, that he was human just like the rest of us. I want to learn the lesson, *Cursed be the men who trust in man*. You want to learn that lesson, if you are to be tested and meet difficulties, and you will not stumble and lose the faith. I place my trust in God, the eternal Father, and it is my business to get a clear and true conception of God, and of Jesus Christ, and to realize that these men whom we have sustained are servants of the people: they are servants of God, and we sustain them, and we uphold them. If there were no people, there would be no need of a Church, so that we all say—at least I do—God save the people. God bless you. Amen.

ELDER RULON S. WELLS

(Of the First Council of Seventy.)

It is only natural that I should greatly love President Joseph F. Smith. I imbibed it from my father. He was very closely associated with my father, and my father with him in the ministry, in laboring in the house of the Lord and otherwise in the building up of the Church and kingdom of God on the earth. From my earliest boyhood I have always loved Joseph F. Smith, and

when his name was first presented no one voted more heartily than I did to sustain him as the prophet, seer and revelator of the Church and the president of it in all the world. And throughout my life I have been more or less familiar with his labors and ministry. But I will not undertake, my brethren and sisters, in the few moments that are allotted to me to speak of his great work among the children of men, but I think more of those particular labors that have had a direct influence and bearing upon me and upon my life, for I can truly say that there is no man in the Church that has exerted a greater and more powerful influence over me in my life than Joseph F. Smith. No man has so moved me from the bottom of my soul as he has done. Tears have welled up in my eyes, and my heart has been filled with joy and with the testimony of the truth under the influence of the Spirit of the Lord as it has been manifest in this great man. I have listened to him when it seemed to me that God was speaking to me direct, and the words he spoke sank so deeply into my heart that I have wondered why it was that all who heard him upon that occasion did not feel and know that the gospel is true, that they who heard it as it was proclaimed by this great man and restored from heaven through the instrumentality of his illustrious uncle, the Prophet Joseph Smith, were not thoroughly converted and convinced as to the truth of it. The occasion to which I now refer was a funeral service held in honor of a dearly loved sister of mine, Emma Wells, who died in the year, 1877. He was the speaker upon that occasion. He spoke forth the words

of eternal life. He explained the gospel of the Lord Jesus Christ. There were many there, kindred and friends and outsiders, non-members of the Church, a goodly number; and I marveled that any one could go from that service without being convinced in their souls that he was a servant of God, and that he spoke the truth as it had been revealed from heaven. It was the plan of life and salvation, the gospel of the Lord Jesus Christ as it has been restored in its purity. Upon various occasions he has thus filled my soul with the testimony of the truth and has exerted a power and influence over me which I hope will always remain with me.

When I think of the influence his ministry has had upon me and upon my life, and then contemplate his extensive labors in this community, I have wondered how many thousands have been thus filled with joy and with the testimony of the truth. And if it be true that when a man labors all his life and succeeds in saving but one soul, great will be his joy with that soul in the kingdom of our Father, then what must be in store for this great man as he goes back into the kingdom of his Father, having labored nearly all his life in the ministry and brought so many souls unto the knowledge of the truth. I praise God for having sent such a noble spirit into the world. I thank him for his noble life, for his worthy example in this community. I thank the Lord for his labors among the people, for great good has been the results. I honor his memory today and join my brethren in tribute to this true servant of God for whom I have always had unbounded love and admiration. May his children, who have

been so blessed and favored of the Lord in being born of such goodly parents, continue to enjoy the blessings pronounced upon the posterity of their martyred ancestor, Hyrum Smith, the Patriarch, is my prayer in the name of Jesus Christ. Amen.

JOS. W. McMURRIN

(Of, the First Council of Seventy.)

We have but one theme, my brethren and sisters, to dwell upon this morning. We were instructed by President Heber J. Grant, when we were appointed to come to this meeting, to devote our time and the remarks that we made to the memory of President Joseph F. Smith. I don't know just how my fellow laborers feel in approaching a task of this character. I feel that it is impossible for me to say anything quite up to the standard of the man.

Joseph F. Smith, in my feelings, is one of the greatest men, if not the greatest man, with whom I have ever been acquainted. I have never been in his presence without being impressed with the feeling that he was indeed a servant of the living God, and that he was a prophet of the Lord. Thirty-eight years ago, when I was laboring as a boy missionary afar off, a brother related to me the prophecy that has been referred to by Elder J. Golden Kimball, that was delivered in the Ogden tabernacle forty or fifty years ago. I do not know just how long ago. President Woodruff declared in that prophecy that the time would come when Joseph F. Smith would stand as the mouthpiece of God. In making the declaration he invited the fathers and mothers in the congregation to

write down the prediction, that their children after the parents present were dead and gone, might read and know that God had spoken in relation to the future life of Joseph F. Smith. We are all witnesses to the fulfilment of the inspired prophecy. While listening to what has been said in this meeting, I have been impressed in much the same way as my brother, Elder Rulon S. Wells, has just stated. I have often felt, when listening to words spoken by President Joseph F. Smith, that the very word of God was being declared, and that the inspiration and power of the Holy Ghost was resting upon the mouthpiece of God in a most remarkable and unusual manner.

I had the very great pleasure, just about two years ago, of being one of a party invited by President Joseph F. Smith to make a journey to St. George. The brethren and sisters forming the party visited one line of settlements in going to St. George, and another line of settlements in returning to Salt Lake City. President Joseph F. Smith spoke in all of the meetings that were held, both going and returning, and notwithstanding the fact that he was under bodily ailment at the time, the spirit of his great calling rested upon him most marvelously, and he expounded the doctrines of the everlasting gospel in very great clearness. The hearts of thousands of people were made glad through his inspired teachings and testimony.

I always felt in his presence that I was indeed in the presence of God's anointed servant, and always rejoiced in knowing that he was a man filled with prophetic power; and, above all else, that he was a

man who had consecrated to the very uttermost his time, and talents, to the upbuilding of the kingdom of God.

I believe that President Joseph F. Smith was just as true to the work of God, just as true to the Prophet Joseph Smith, just as true to his brethren in the holy priesthood as any man who ever lived. I believe that President Joseph F. Smith accepted the wonderful mission of the Lord Jesus Christ, and understood that he was to be saved through the atoning blood of the Redeemer of the world by obedience to the doctrines of the gospel, just as fully and completely as any man that ever lived. President Joseph F. Smith, in my judgment, gave his time, and his thought, and his ability in the most unselfish manner for the benefit and blessing of the Latter-day Saints, and for the advancement of the work of God. I thank God that it was my privilege occasionally to be in his presence. I am grateful for the words of blessing that he has spoken to me individually. I thank the Lord for the impressions that have been made upon me by his splendid life. I believe those impressions are of an indelible character, and that they will be beneficial to me, and be a blessing to me as long as I live in mortality.

I also thank God for the splendid family of President Joseph F. Smith. I have been very happy in my association with some of his boys, and know them to be true men. I am not closely acquainted with all of his sons. I believe, from what I know of them that they are all true men; I have had close companionship with Hyrum M. Smith, with Joseph Fielding

Smith, with David A. Smith, with E. Wesley Smith. I am proud of their acquaintance. There are no better men in my judgment to be found among the people of the Latter-day Saints.

God bless the family of our late President, and may the truth of the gospel of Jesus Christ, that was always the greatest thing in the thought of President Smith, be the greatest thing in the affections of his sons and daughters, and their children, and their generations after them for ever and ever.

My brethren and sisters, let us all be faithful. By good lives we can all honor our fathers. We have all had godly fathers, fathers that have been true to the work of God and to the great founders chosen to introduce it, they have ever been willing to lay down their lives if need be for the work revealed in this dispensation. I hope that not only the family of our great president will honor forever the name of their distinguished sire, but that we will all honor our good fathers, and our good mothers, and that we may all recognize and be sure of the fact that we are also enlisted in the cause of Christ, and that we will give to the full, allegiance to the Master.

We are all called to be expounders of the faith of the gospel that made the men who have been our leaders as great and noble as they were. It was the gospel of the Lord Jesus Christ, and living closely to the principles of that gospel, and consecrating their time and service to the advancement of the work of God, that made them all mighty. God help every one of us to be true and steadfast to the same faith, that we also, when we have finished the race we are run-

ning, may have companionship with the great leader of Israel whose memory we honor this day. I pray the blessings of God upon every one in this congregation, in the name of Jesus Christ. Amen.

ELDER CHARLES H. HART

(Of the First Council of Seventy).

It is fitting and proper that this special conference should be convened on the 1st day of June, the 89th anniversary of the holding of the first conference ever held by this Church.

Of course, none of you will understand that Brother Roberts, in using the beautiful and appropriate illustration that he did in the opening of his remarks, meant to uphold kingcraft, because, as most of you know, Brother Roberts has just spent many months at the front, willing to go "over the top," in the contest of democracy against autocracy; but he meant to point out that the Church could say, as Tennyson has his brook say, that "Men may come and men may go, but I go on forever." And it is a very appropriate thing that as men go and men come in these leading positions that we should pause briefly to pay a just tribute to the memory of those who have gone.

I feel it a great honor to say a few words in commemoration of that great character, Joseph F. Smith, [the greatest preacher of righteousness, in my opinion, of this dispensation. I have been with his son Hyrum very much, and I think it is appropriate, in view of his recent demise, to mention his name. I have heard him deliver more than fifty sermons in succession, and after each of which I could say "that indeed is worthy of

an apostle of our Lord and Savior." And yet the training of his father was such that I always placed his father first as a great preacher of righteousness.

I may be pardoned if I relate a personal incident which will illustrate the effect of his preaching and his spirit upon myself. Under peculiar circumstances, I came into a meeting at Logan at which he spoke and at which he presided. I had taken a long trip by team through the mountains and held many meetings. It had taken me through the mountains from Cache county to Rich county, from thence to Bear Lake county, and from thence to Wyoming and back to Gem Valley, as they call it now, and through Oneida county. We had held many meetings, and it was cold and there was much loss of sleep and much fatigue, so that when I came into that meeting I was thoroughly exhausted both in body and mind, and it was only by force of circumstances that I was induced to go into his company and the company of the Saints. But under the inspiration of his speaking as the Spirit of God seemed to flow from him to his audience and back again to him, the result upon me was such that at the close of the meeting I was as free from fatigue and weariness as I ever was in my life. I paid special attention to my condition, and could not detect the slightest weariness either in body or in mind. A veteran newspaper reporter who was in attendance to report the speaking, became so absorbed that he failed to take any notes of the inspired talk of President Smith.

I think that the Prophet Joseph F. Smith, had more elements of greatness in him than any other

man that it has been my privilege to know. He was great in a larger number of ways than any other man I ever knew. He was great in courage, and stern in righteousness, and yet there was a rare combination of kindness, meekness and gentleness. He was as kind and loving as a child. In fact it could be said of him that he had "the heart of childhood taken up and matured in the power of manhood." No man would have met death more willingly, in my judgment, for his convictions. He was a man great in his fidelity to his people and to the truth, and great in his testimony of the prophetic calling of the Prophet Joseph and of the divine mission of our Lord and Savior Jesus Christ. He had elements of strength so combined that he was indeed a truly great man; the favor of God was upon him. I think he exemplified more than any other man I ever knew the fulfillment of the scriptural injunction and promise to "seek first the kingdom of God and His righteousness," and all other things should be added thereto.

Here are some lines that I think of, in connection with the life and character and ministry of our late lamented Prophet:

"He was one who never turned his back,

But marched breast forward;
Never doubted clouds would break;
Never dreamed, though right were
worsted,

Wrong would triumph.
He held, we fall to rise, are baffled
To fight better, sleep to wake."

He was such a man as Holland describes or asks for when he exclaims:

"God give us men. The time demands
Strong minds, great hearts, true faith
and willing hands;

Men whom the lust of office does
not kill;

Men whom the spoils of office cannot
buy;

Men who possess opinions and a will;
Men who have honor; men who will
not lie,

Men who can stand before a demagogue

And damn his treacherous flatteries
without winking;

Tall men, sun crowned, who live
above the fog

In public duty and private thinking!"

I pray the Lord to bless the memory of President Joseph F. Smith and his posterity. His works will live after him. He has left an impression upon the Church that will be enduring. I had the deepest love and the greatest admiration for him during his life, and I regret that I did not let him know at least a fractional part of the love and admiration I had for him and his ministry and the things he accomplished. May the Lord bless his memory and bless us that we may follow the good example he set for us, I pray in the name of Jesus. Amen.

ELDER LEVI EDGAR YOUNG

(Of the First Council of Seventy).

I bear you my testimony, my brethren and sisters, that all that has been said this day in reference to the character of President Joseph F. Smith is quite true.

I look upon a man as great when he stands for great principles; and that is the standard by which we should judge people. When people stand for principle, and know by their faith in God that the principle is true, it is always a mark of true greatness; and when a man links up his life with God, becomes one with God, and he and God are friends, you may depend upon it you have the truest standard of greatness that can be possibly created.

The glorious thing to me in the life of President Joseph F. Smith was not only his wonderful strength of character, his true conception of life, his splendid idealism of religion and his great faith in God; but his living the divine injunction "unless ye can become as a little child ye cannot enter the kingdom of heaven." He was great in his power to understand life and to see God. His faith was one of the most sublime things I ever knew. He never compromised with wrong or with evil in any form. Man to him is free, but free to do right, not free to do wrong. I remember a statement that he once made concerning the meaning of liberty which I shall never forget. Said he: "Liberty is obedience to just law." That to me is one of the most wonderful ideas concerning liberty and Americanism that I have ever heard. Obedience to law is liberty. What kind of law? Law that is founded on truth. Law that is an expression of God's will to his people. Therefore, he was very democratic. He was very loving of his fellow man. How true it was that he showed his love for God because he loved his fellow men so much. He feared no man. He loved his God, and with his great linking of truth with God's truth, he lived a truly inspiring life. Standing upon the principle of right living, he truly entered the kingdom of heaven. "Unless ye become as a little child, ye cannot know God." To me he was very great, very courageous, very brave, very true, and above all, he was the child of God. He looked up, and with sublime faith made his life divine.

May we see the beauty of his life, the truth of his words, the greatness of his soul, the magnanimity of his spirit, his great relationship to God. Amen.

PREST. SEYMOUR B. YOUNG

(Of the First Council of Seventy.)

I want to thank Brother B. Cecil Gates and those who have been with him in giving us good music today.

I also want to speak in regard to President Joseph F. Smith, as this day has been chosen.

At the funeral of his son, Hyrum M. Smith, just as the family were taking leave of the remains in the Beehive house, I entered the house that morning, and while standing a little way from the bier of our beloved apostle, there came from another room President Joseph F. Smith, the father of the beloved deceased. He saw me and came directly to me, and putting his arms around me drew me to his bosom, and we kissed and embraced each other. And he said, "Seymour, we have been boys together." And when we thus embraced I found that we were both weeping. President Joseph F. Smith has been indeed a remarkable man. He has maintained the love of his people from the beginning of his ministry to the end of his life. I don't believe that he had an enemy in the world, or an enemy that could give any reason for his enmity; because all men saw in Joseph F. Smith, our re-

cent president, a man who stood high in the estimation of humanity, and of God our eternal Father.

President Heber J. Grant has now been sustained by the congregations of the Saints, and by the special quorums of the priesthood, and I beseech for him that love, reverence, and sustaining power that he so well deserves and has so well merited through his life of devotion and faithful labors all the days of his life. For I have known him since the days of Nauvoo, and I say that I have never known better and truer men, than President Joseph F. Smith and President Heber J. Grant. We are all glad today that so noble a man has been chosen by the people and sanctioned by the voice of our heavenly Father to be the President of the Church of Jesus Christ of Latter-day Saints. May the Lord add his blessings to you fathers and mothers, boys and girls, friends and strangers, who are here attending our general conference, I pray in the name of Jesus Christ. Amen.

"We thank thee, O God for a prophet," was sung by the choir and congregation.

Elder Jonathan Golden Kimball offered the benediction.

AFTERNOON SESSION.

President Heber J. Grant, presided in the Tabernacle, and called the congregation to order at 2 o'clock.

The Choir and congregation sang: "Guide us, O thou great Jehovah."

Prayer was offered by Elder Moses Taylor, president of the Summit stake of Zion.

The choir sang: "Hope thou in God," solo by Edna Gothberg.

PRES. CHARLES W. PENROSE

This is a splendid sight, especially to us who sit here on this platform, but the spectacle presented by our congregation this morning, if anything, was still grander because of the order of the seating and the kind of persons assembled, particularly on the lower floor of this building.

THE SOLEMN ASSEMBLY.

It was a unique congregation, what we call in this Church a "solemn assembly" of the holy priesthood, the several authorities of the Church being arranged to sit in their proper places, according to their relationship to each other, in this splendid organization which the Lord has established on the earth, and of the spirit and power attending the congregation, and especially the speakers. No such a scene as that we beheld this morning could be seen in any of the congregations of the various churches in the world, Christian, or heathen, or pagan.

It is something peculiar to the Church of Jesus Christ of Latter-day Saints, and this order of priesthood, as exhibited here this morning in our meeting, is not of man's formation. It is divine and bears the stamp of divinity upon it in its order and in the relationship that exists between these different bodies of the priesthood, all animated by one spirit. Truly we can say, as the apostles of old said: We have one Lord, and one faith and one baptism," and one hope of our calling. "And God hath set in the Church first apostles, secondly prophets, after that helps and governments, and miracles and signs and gifts and blessings and the various authorities, all for the work of the ministry, for the perfecting of the Saints, and for the edifying of the body of Christ, until we all come in unity of the faith to the knowledge of the Son of God," that we may "grow up unto him who is our living head" in all things. I thank God with all my soul today for this glorious privilege of being present and of being associated with the body of men who by uplifted hand recognized the authorities of the Church and voted, without a dissenting sign or manifestation of any kind, to sustain them, being of one heart and one mind and led by one spirit. This is not the first occasion of the kind in which I have participated.

LEADERS OF THE LATTER-DAY DISPENSATION.

We had a splendid discourse from President Grant in relation to the successive presidents that we have had from the beginning of the Church, from the Prophet Joseph Smith down to the present time. I did not have the joy and pleasure of being personally acquainted with the Prophet Joseph Smith, but felt familiar with him because of my association with so many with whom he was acquainted, and who received the priesthood of God under his ordination—under his hands, and also by reading his discourses, accounts of his life and works, and receiving by the power of God a testimony of the fact that he was divinely called to usher in the last dispensation, the dispensation of the fulness of times, in the which as the Lord revealed anciently, he would "gather together in one all

things that are in him, both in the heavens and in the earth," and this is that dispensation. And I received when I was a boy, when I first embraced the gospel, a testimony by the power and gift of the Holy Ghost, and by many signs and tokens and manifestations to me, personally, a knowledge of this great fact—that God has opened the heavens in the latter times and once more communicated with man, and that Jesus, who is the Christ, his beloved Son, also has been engaged in this work under his direction, and this Church, which bears his name, is indeed the Church of Christ, composed of Latter-day Saints instead of former-day Saints. This testimony was given to me, as I have stated, through my obedience to the gospel in an early day, and since that time, I thank the Lord I have had the opportunity of laboring in this great cause, the greatest thing on the earth, a divine Church, set up not only by divine authority but by divine persons and the actual participation in and direction of Jesus of Nazareth, who is the Christ, the Son of the living God and the Savior of the world.

I was present when President John Taylor succeeded to the presidency of the Church, after the death of President Brigham Young. I was well acquainted with him, but I was not in Nauvoo when the mantle of the prophet Joseph fell upon him, as we have heard testified of many times; but I became acquainted with brother Brigham until we became very familiar, and I had great joy in knowing that he loved me as well as that I loved him, that we often had an opportunity of holding converse and that he understood me as well as I, measureably at least, understood him, and I know that he was the proper successor and inheritor to the authority that was placed upon the Prophet Joseph, that he was the rightful president of this Church, and that he conducted this Church under the inspiration of the Almighty. And the great works he accomplished are seen, many of them, in the building up of this State now in the American Union. But when Brother John Taylor succeeded to the presidency I was present, when that splendid assembly, the kind of which we had this morning, was established here, and took part in it, and so when his successor was appointed. I was here present when President Wilford Woodruff was called to be the President of the Church and also Lorenzo Snow and Joseph F. Smith, our beloved apostle and prophet and president who has recently passed away, and I am thankful in my soul today that I am privileged to be here and take part in the installation of President Heber J. Grant as prophet, seer and revelator, and President of the Church of Jesus Christ of Latter-day Saints, his authority extending through all the world. And with all my heart I joined with the brethren this morning in lifting up my right hand in token to the heavens that I accepted these men in their several callings as servants of the Most High, holding the authority of the holy priesthood, which is after the order of the Son of God.

MEN CAN DO LITTLE OF THEMSELVES.

I feel as if I could not attempt to add much to the eulogies pronounced upon these great men whose names have been mentioned to us. President Brigham Young, I regarded as one of the most remark-

able men of his time. I was going to say, apart from his calling as the prophet of the Lord, but I do not know that he would have made any great mark in the world but for this calling. For I realize fully the truth of the revelation of God through the Prophet Joseph that the powers of this priesthood, represented here this morning, are "inseparably connected with the powers behind the veil," that alone we are not very mighty; that of ourselves we can do very little; but with those heavenly powers associated with us and we with them, great things have been accomplished and still greater are in progress and will be accomplished. For this is the work of the Lord and it is established in the earth for a direct and divine purpose, and will be accomplished although the means by which it is and will be accomplished may be of themselves not very great or mighty, but the powers behind the veil are with us, not only those great men who performed so wonderful a work before President Grant's coming into the presidency, are with the Lord behind the veil, not only they are with us and thousands of the departed ones who have worked in the ministry, but all the great and the mighty of the ages past are with us, powers of the holy priesthood, held by men of God from the beginning are with us, and in that and the oversight and direction of the Lord Jesus Christ as our living head, we can and will prevail over darkness and error and wickedness and corruption and disorder and confusion, and in the place thereof through this agency will come order and peace and concord and brotherly love and the union and power of mankind when united together by the Holy Spirit from on high. This is being poured out upon those who will obey the principles of the gospel, and the fruits thereof are already being made manifest in the earth, and the time will come when all the predictions of the prophets of old, concerning the establishment of the reign of peace will be fulfilled, but it will come through righteousness, and righteousness through the preaching of the truth, the word of God, by the power of God, in the authority of God.

CONCERNING PRESIDENT JOSEPH F. SMITH.

I had the pleasure of laboring under the direction of those great men who were talked about this morning, President Taylor, President Woodruff, President Lorenzo Snow, and President Joseph F. Smith. When we had finished our voting we sang the song: "How firm a foundation, ye Saints of the Lord, is laid for your faith in his excellent word. What more can he say than to you He hath said?" I thought, when President Grant sat down, if I was called upon to speak, as he announced that his counselors would have something to say, and after Brother Lund had finished his excellent remarks, what more could I say than to you these have said. I felt very much as a witness did, when called into court to give testimony on a certain case, and had been preceded by a man who told what he knew and who said: "Your Honor, I says as he says," and that was all he could tell. I was very much in the same condition, but I know that would not suffice, so here this afternoon I take pride and pleasure in adding my testimony to the remarks made here this morning concerning each one of the presidents of the Church of

Jesus Christ of Latter-day Saints, from the time of the Prophet Joseph down to the decease of our beloved Brother Joseph F. Smith. I loved him with all my heart, and I am always glad to know that he loved me.

From the first time we met, we felt as though we were kindred spirits. The first time I met him was about 59 years ago, in Liverpool, and when we struck hands and were introduced to each other our hearts went with our hands, and we have always loved each other from that time to the time that he departed; my love remains and abides in my heart, and I am proud of having been associated with him in the ministry. It was through him, that I was called to the apostleship, and ordained under his hands, and also afterwards to be one of his counselors in the First Presidency. In this, I had opportunities of knowing the kind of a man he was and is. He was one of the grand men of the age. He was great in all things he undertook. He had failings, no doubt, like others had, but they were not very manifest. He was a great man in the ministry. He was, indeed, as was pronounced upon his head this morning, a preacher of righteousness and he was a liver of righteousness. He was exemplary in all his ways, in public and in private, and he had a kind heart as well as a strong mind. In all things that came under his notice and his direction he was strong and mighty, not only spiritually, but in what we call temporal things his judgment was splendid. He was accurate. He was awake and alive to his duties. He loved to perform them faithfully and he did so. I am sure that his labors were acceptable unto God, and when "the books are opened and men are judged out of the things written in the books, according to their works," he will stand in the front rank, and he will shine in the fulness of the celestial glory, with the sons of God who minister before the Most High.

God bless his family, those whom he has left to follow in his footsteps. He had a splendid family, men and women that ought to be honored, and will be in Israel all their days and throughout all their generations. They will be prospered in all things; the Lord will be with them, and the influence of the great man who stands as a patriarch at their head will be upon them.

THE MANTLE OF JOSEPH RESTING UPON HEBER.

I believe in the influence of those who hold the priesthood behind the veil. The testimony given concerning the falling of the mantle of Joseph the prophet upon Brigham Young, when he became the leader of the Church, has been repeated in these times, and quite recently concerning our late president and the president who has been elected, appointed and sustained today, and I believe that the prophet Joseph will be near to Heber J. Grant when necessary—Joseph F. Smith, I mean. And so in regard to his family. I am satisfied in my own mind, and by my own experience, that the powers on high are with the powers on the earth. Men holding the Holy Priesthood, who have ministered in the flesh and have gone into the world of spirits, and are laboring there in the same great cause as that in which we are engaged in the flesh, help the brethren in their times of need, and are with them, and stand by them in times

hat try men's souls. I am assured of this, I say, in my own experience; and this is the power by which we shall prevail over the things of the world. The time will come when the priesthood behind the veil will minister personally in the temples of God to men holding the priesthood in the flesh, revealing matters that are needful to be known concerning the departed that the work being performed for the dead, as well as for the living may go on and be accomplished and perfected properly, and that we may grow up together in Jesus the Christ, who is our living head.

SOME THINGS THAT PRESIDENT SMITH WOULD SAY.

Now, my brethren and sisters, there are two or three things that I think President Joseph F. Smith would talk about, if he were present with us today. One is that great truth concerning Jesus of Nazareth. During the later years of his life, President Smith took great pleasure and joy in bearing his testimony to his certainty of knowledge that Jesus is and was the Christ, that he died for mankind, that through him and by him the worlds were made, under the direction of the great Eternal Father, and that he came on the earth in the meridian of time, and laid down his life, voluntarily, for the sins of mankind, that through faith and repentance and baptism, and obedience to all the ordinances of the house of the Lord, men might be raised from the dead and saved and become perfected in the celestial glory, to inherit the fulness of the blessings pertaining to eternal lives; and that through him and by him all the dead, small and great, will come forth from their tombs and stand upon their feet and be judged according to their works, the good, bad or indifferent, of all races and countries and climes, for he is the Redeemer of the world; and "as in Adam all die," so in Christ shall all be raised from the dead. This was one of the themes on which he dwelt before he departed from us, and especially in later years.

THE CHURCH OF CHRIST THE ONLY CHURCH.

Another truth is that this Church, to which we belong, is the only Church of Christ on the earth. This is not saying anything against the views or opinions of our friends and neighbors, or people afar off, who differ from us in our views, not at all. We are quite willing that they shall go their way, particularly if they will allow us to go ours. Sometimes they have tried to prevent us, but they have not accomplished very much in their efforts, no matter what they have done, but this work has gone on in spite of opposition as it will go on until everything beneath the eternal heavens is subdued unto the Father, and the Son, and the Holy Ghost, and divinity shall reign on the earth instead of mortality and wickedness and corruption.

This Church of Jesus Christ of Latter-day Saints has a special mission in the world and that mission has come from on high, not from the minds of men, not from the reading of books, not inherited from old creeds, but it is the gospel of Jesus Christ, restored to earth in its fulness, in its purity, in its power, in its authority and its unity with the heavens; and it

will prevail. All the different sects and organizations in Christendom and the others that are in heathendom suit pretty well the people who adhere to them. All right. Let them stay by them, if they think they are good enough; but they are not good enough for Latter-day Saints. We want the truth as it is on high, and as it is revealed from on high to the servants of God on the earth; and this organization to which we belong is peculiar to itself.

NO NEED FOR OUTSIDE ORDERS.

That introduces another point that I am sure President Joseph F. Smith, if he were here, would touch upon at this conference, and it is this: That when we are in this Church and members of it, we belong to the body of Christ, and there is no need for us to go outside of it for anything in the world, particularly of a religious character. We have no need to dabble in the things of the world; we have no need to join other organizations that are antagonistic to or out of harmony with this Church. Here is something for the Latter-day Saints to consider at this conference. There is nothing new in what I am saying, but it needs to be impressed upon the minds of our people in every part of the Church and these men who hold the holy priesthood who have lifted up their hands today to sustain the authorities of this Church should carry with them when they go home, this spirit and this determination as advice for our people. We will serve the Lord! Let the dying world go to its grave if it will. Let the wicked that are being bound in bundles go to the burning if they do not repent, but as for us, we, with all we are and with all we have, should be in this Church in body and in spirit, in every capacity, and there should be no need and no desire on our part to go outside of the strait and narrow way, the only way which leads to the presence of the Eternal Father and to the gift of eternal life.

Now, this is not saying anything against people who desire to belong to other societies. If a man is satisfied with any of the Christian sects, if it suits him or suits his wife, that is his concern. Generally speaking it is the wife who does the religion in the outside world. I have conversed with a great many very prominent men, some of them members of Congress, and this is what they say: Oh, I don't care about religion, my wife does all that and I go to Church with her." Well, let people who like that kind of thing keep on liking it and if they do not choose to receive what we have—which is perfection in religion, which is Godlike and comes from God, and leads to God—if they do not like that, why they have the privilege of letting it alone. We would not do anything to compel them, if we had the power, to walk in our way; but that is not the point. If men like to believe in the doctrines and principles and sermons that are preached in the world, all right, but as for us, what should we do? What is the duty of the elders of Israel and of men holding the holy priesthood, and of the members of the Church who have been baptized into the Church? Their duty is to be with Christ, baptized into Christ, having put on Christ, coming unto him, belonging to him, to be part of the body of Christ, which is his Church, and to have no entanglement.

ing alliances with anything outside. Not to do any injury to anybody else who does not see as we do, not at all; not to find fault with them for taking their own way, but our way should be the way of the Lord.

We have no need of anything else. In the troubles that are coming—or the world is menaced now with troubles and strife and division which will bring misery and sorrow and destruction to many souls—let our place be in the Church of Jesus Christ of Latter-day Saints, in the order of the holy priesthood, and we have no need to join other orders to take away part of our time, part of our influence, and part of our means and to hinder us from devoting ourselves entirely to the work of the Lord. Let me urge this upon the attention of my dear brethren and sisters who are here this afternoon. This is the Lord's work and it is marvelous in our eyes. Brother Lund alluded to the revelation of the Lord in the beginning, before there was any organized church of the Saints: "A great and marvelous work is about to come forth unto the children of men. Therefore, thrust in your sickle and reap." Yes, indeed, a marvelous work and a wonder, just as Isaiah predicted; and one of the signs of it was that the wisdom of the wise would perish and the understanding of the prudent would come to naught; but wisdom and inspiration and knowledge and certainty and power are in the gospel of Jesus Christ, revealed from him and by him and under his direction in the last days. Oh my brethren and sisters, why waste your time, your talents, your means, your influence in following something that will perish and pass away, when you could devote yourselves to a thing that will stand forever? For this Church and kingdom, to which you belong, will abide and continue in time, in eternity, while endless ages roll along, and you with it will become mightier and more powerful; while the things of this world will pass away and perish, and will not abide in nor after the resurrection, saith the Lord our God.

JOSEPH A MIGHTY PREACHER OF RIGHTEOUSNESS.

So I say of our dear president, Brother Joseph F. Smith, to whose grandeur of character and faithfulness in the ministry and power and authority from God I add my humble testimony, if he were here I feel assured that he would touch on these questions in a far better way than I could attempt to do. He was a mighty preacher before the Lord. His words were golden. Many of them are treasured up; others have passed away and will be heard perhaps no more until many ages may come in the future. The time will come when all things will be made manifest and the veil of the covering be taken away and we shall see as we are seen, and know as we are known. Our true character will come up and we will be judged and valued for what we are, not for what men have thought about us. In that time all these great things that are hid shall be revealed, from the beginning to the end of time, down through the great dispensations of the past and brought forth in the greatest dispensation of all, the dispensation of the fullness of times.

Now I add my testimony to the eulogies pronounced this morning so beautifully by our brethren upon the great men who have been with us

and who have departed from us. The Lord has proved to us that great as they were, others can come forth to perform his work, when he is with them; that this work does not depend upon any single individual or any little coterie of individuals. It is the Lord's work, and is marvelous in our eyes. We will abide with it and give it our support, do what little we can while we live on the earth, and when we depart we fully expect, without any doubt in our souls, to go over to the great multitude of men and women behind the veil who are engaged in this same work, carrying it to those who sit in darkness in the spirit world, working for Christ and for the salvation of mankind under his direction, fighting under his banner the powers that are evil and preparing the great day when he shall come, and the Saints with him, and reign over all the earth in mighty power and glory. God help us to do this. God help us to see things as they are, to withdraw our influence from those things that are not of God, center our affections, our thoughts, our means, our influence, our power, and, especially the authority of the holy priesthood in this great Church that the Lord has set up, which shall win its widening way until all the generations of men that can be saved in this world and in the world behind the veil, shall be brought out of darkness into light and bow the knee to King Immanuel, and serve God our heavenly Father and acknowledge Jesus the Christ as King and Lord of all. Amen.

Edith Grant Young sang: "Who are these arrayed in white?"

ELDER RUDGER CLAWSON

In the quorums of the priesthood there is an irresistible, compelling power—The leaders of Israel, what a galaxy of men!—President Joseph F. Smith a powerful preacher of righteousness.

Brethren and sisters, my feelings this afternoon are quite in accord with the views expressed by President Penrose. I think we had a glorious meeting this morning. The gathering in of the quorums of the priesthood and arranging them in their order was eminently proper, and as they sat here filling the body of the house they presented a most inspiring scene. And when they arose and voted for our new President and the General Authorities of the Church, quorum after quorum, with uplifted hands, and finally, when all the congregation

stood with uplifted hands and voted, it indicated to me that there is in these quorums of priesthood an irresistible, compelling power. I was reminded of the trite saying that in unity there is strength, in division weakness. And surely, brethren and sisters, the Latter-day Saints are strong because they have a united priesthood and people.

The theme chosen and dwelt upon by the speakers this morning was most ennobling. Our leaders, Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith—what a galaxy of men! Where could you find their equal in all the world? These men were brilliant in the knowledge of truth. They were learned in the deep things of God, and they exercised keys and powers bearing upon the salvation of immortal souls. These men, prophets, seers and revelators, held the keys of the kingdom of

heaven. Great were they indeed, but men, nevertheless, with their weaknesses and imperfections. However, their record, their faith, their words, their lives are before us, as an open book. Scan them as you will, investigate, look up their records from all sides and you will find no great blemishes. They were pure, good men, free from the sins of the world, and men whom we could safely follow.

The late President Joseph F. Smith—I loved sincerely and deeply. I loved him because of his integrity to the work of God. I loved him because of his good example before the Church and before the world. I loved him because of his kindly and thoughtful consideration for his brethren and associates in the ministry and for the Latter-day Saints generally, for he was a most genial and lovable man. I loved him because of the wise counsel and timely admonitions that constantly fell from his lips. He was indeed a powerful preacher of righteousness. The influence of his words will be felt by the coming generations. A righteous man may die and pass from the earth, but his words of truth and testimony can not die and will not pass away, but they will live in the hearts of the people and bear fruit to the honor and the glory of God.

The following fervent exhortation was uttered by President Joseph F. Smith, at the April conference of 1902, which was shortly after he had been sustained as President of the Church. Brethren and sisters give ear to these words:

“Let us sustain the cause of Zion. Let no man speak lightly of the or-

dinances of the house of God. Let no man hold in derision the priesthood that the Lord has restored to the earth. It is the authority that He has given unto men. Let no man look contemptuously upon the organization of the Church of Jesus Christ of Latter-day Saints as it has been established in the earth through the instrumentality of the Prophet Joseph Smith, whom the Lord raised up when he was but a child to lay the foundation of the same. Let no man treat these things lightly or doubtfully, but let every man seek to instill and understand the truth and teach his children to become familiar with those truths of heaven which have been restored to earth in the latter days. I believe with all my soul in God the Father and our Lord and Savior Jesus Christ. I believe with all my might, mind and strength in the Savior of the world and in the principles of redemption from death and sin. I believe in the divine mission of the Prophet Joseph Smith. I believe in all the truth that I know, and I believe that there are many principles of eternal truth that still lie hidden from man and from the understanding of men which will yet be revealed by the power of God unto his faithful servants. I believe that the Lord has revealed unto the children of men all that they know. I do not believe that any man has discovered any principle of science or art, in mechanism or mathematics or anything else that God did not know before man did. Man is indebted to the Source of all intelligence and truth for the knowledge that he possesses and all who will yield obedience to the promptings of the Spirit which lead to virtue, to honor, to the love of God and man to the love of truth and that which is ennobling and enlarging to the soul will get a cleaner and more expansive and more direct and conclusive knowledge of God's truths than any one else can obtain. I believe this because I know it is true. The Lord Almighty lives. He made the heavens and the earth and the fountains of water. We are his children, his offspring and we are not here by chance. The Lord designed our coming and the object of our being here. He designs that we shall accomplish our mission to be-

come conformed to the likeness and image of Jesus Christ that like him we may be without sin unto salvation, and like him we may be filled with pure intelligence, and like him we may be exalted to the right hand of the Father to sit upon thrones and have dominions and power in the sphere in which we shall be called to act. I testify to this doctrine for the Lord has made me to know and feel the truth of it from the crown of my head to the soles of my feet. I love good honorable men, even men who may be mistaken, as far as their judgment is concerned, but who try to do right. I love them for the reason that they are my brethren and sons of my Father and I would that they might all see the truth as it is in Christ Jesus and accept it and receive all the benefits of it in time and throughout all eternity. If the Lord has revealed to the world a plan of salvation and redemption from sin by which men may be exalted again into his presence and partake of eternal life with him, I submit as a proposition that can not be controverted that no man can be exalted in the presence of God and attain to a fulness of glory and happiness in his kingdom and presence save and except he will obey the plan that God has devised and revealed."

Brethren and sisters, if we will take these few precious words to heart, treasure them up in our souls, and conform our lives to them, we will surely attain to a salvation and an exaltation in the celestial kingdom, which is God's greatest gift to man. May the Lord bless us and help us to do his will, and to follow in the steps of our faithful leaders, is my prayer in the name of Jesus. Amen.

ELDER GEO. ALBERT SMITH

Meaning of sustaining the Authorities—Eulogy of President Joseph F. Smith—An honor to preside over the British Mission—Personal testimony of the Divinity of the Church and the restoration of the gospel—

Injunction to faithful service—Prayer for mission presidents—The world has need of missionaries; let all prepare to teach the gospel—Farewell remarks—Sustaining the leaders of the Church.

I rejoice today in being permitted to meet with you in this general conference and in being permitted to raise my hand to sustain those whom our heavenly Father has called to preside over us. It must be a source of strength to the President of this Church to look into the faces of thousands of honest men and women and observe them raise their hand in covenant with our Father in heaven, and sustain him in the office to which he has been called as president of this great Church. The obligation that we make when we raise our hands under such circumstances, is a most sacred one. It does not mean that we will go quietly on our way and be willing that the prophet of the Lord shall direct this work, but it means,—if I understand the obligation I assumed when I raised my hand—that we will stand behind him; we will pray for him; we will defend his good name, and we will strive to carry out his instructions as the Lord shall direct him to offer them to us while he remains in that position. So it is a power of strength that has been reared to-day to our beloved president, Heber J. Grant, and his counselors, as we voted for them in this solemn assembly.

It is with peculiar feelings that I stand here today. At our last general conference I was stricken ill, and was only able to attend one meeting of the conference, being taken to the hospital from the first meeting in the morning. I am grateful that the remembrance I have of

President Smith was his wonderful testimony borne on that occasion to us. I look back and feel that it was a privilege to be at that meeting, because it was the last assembly that he addressed in this great building. His work is done. The beautiful tributes that have been paid to him by loving brothers and sisters of this Church have no effect now other than to comfort those of us who remain, but his wonderful devotion to duty, his magnanimous feeling toward mankind, his tender love of the weak and the erring, will be sources of inspiration to all of us who knew him, as long as we live upon the earth.

There was no duty too arduous for him to perform, if he felt it was the will of the Lord. He began his work in infancy almost, and I might say in passing that his life was preserved from being smothered to death by a mob when he was a little baby in his mother's arms. He was resuscitated and brought back to life after his little body had turned black as a result of suffocation. He came across the great plains with his mother, and while only a child was a man in determination, standing by the side of his mother and those who were with her, determined to do his duty and serve God and keep his commandments. When a mere youth he was called to the islands of the sea as referred to here this morning. He had to work his way across the ocean and was willing to do anything that he might be able to reach his field of labor; not going as some of us do today, in a palace car and in a palatial steamer, but he went in a humble manner. He wrought upon the hearts of the people of that land until today there are thousands in the islands of the sea who call his

name blessed; and in that land to which I have been called to go, he ministered in his young manhood, devoted himself in faith and devotion to win mankind to repentance, to warn men of the judgments that were impending, calling them from the error of their ways, begging them to turn to the Lord, to receive the gospel, and to accept of the mercy of our Father to those who love him and keep his commandments.

These are some of the memories that come to me upon my feet regarding this blessed man. Of course, most of you, many of you, know how near he was to me, almost like a father. I had the opportunity of traveling with him from ocean to ocean, and from the north land to the south, all over the United States. I had the pleasure of watching over him by day and guiding him by night. I have rejoiced in the testimony of the gospel that I have heard him bear in many places, and I have been made glad when I have seen the great strong men of the earth shake his hand and go away with the impression that he was indeed no ordinary man. I have known of people who, out of curiosity, called at the office here in Salt Lake City to see President Smith, and before they have left the ground upon which the building stands, I have heard them say, turning to each other: "What a wonderful character!"

Think of him as a little boy whose father was taken from him in his childhood—this little boy who was willing to go where the Lord wanted him to go. He had not the opportunities of college, of university training, but he was lifted up day by day, under the inspiration of almighty God, until he could stand

among his fellows, honored and blessed, and loved, not only by all Israel, but by many of those who are alien to the gospel of Jesus Christ. What did it, my brethren and sisters? It was the gospel of our Lord. It was devotion to the Father of us all. It was a desire to bless mankind, and a knowledge that our Father lives; that Jesus is the Christ, and then a determination to live up to that knowledge in order that he might gain a place beside his beloved father and mother and the prophets who had gone before, to be worthy of their companionship throughout the ages of eternity.

He was blessed as few men have been blessed in this world—indeed I might say as no other man I know of in this world,—by a most remarkable family, to which reference has been made today, men and women who honor the Lord and keep his commandments, who revere their husband and father. We do well to remember, even at this remote period of time from his passing, the man who has been lifted from poverty to affluence, who was able to stand among his fellows unsurpassed by any child of our father who lived in his day. I am grateful that I have had the touch of his hand, I am thankful that I have had the press of his lips upon mine, I am pleased that he considers me one of his family, and today I mourn his departure and remember his passing as if it were but yesterday.

I am grateful to be permitted to walk along the paths that he has walked, and as I go to that land referred to by President Grant, I desire, with all my soul, to be worthy of those who have preceded me—the great and good men of this

Church who have presided there in honor and dignity, and among them our beloved brother and president, Joseph F. Smith. There are those sitting here upon this stand who have been there and have performed a wonderful labor. I would like to say to you, my brothers and sisters, that I esteem it an honor—nay, more than an honor, I esteem it a very great blessing—that the Lord has raised me from the feeble condition that I was in a short time ago, restoring me to such a condition of health that the brethren have felt that it will be possible for me to fill a mission in a foreign land. I would not undertake it if it were any other kind of a mission. I know that my Redeemer lives; I know that Jesus Christ is the Son of God and is exalted at the right hand of his Father. I know that Joseph Smith was a prophet of the Lord. While he gave his temporal life in order that his testimony might be binding upon the children of men, I am sure as I stand here that today he is exalted in the presence of the Redeemer, rejoicing in the development that has come to the work of the Lord since the gospel of Jesus Christ was restored to the earth through his humble instrumentality. I am grateful for the testimony that burns in my bosom that this is our Father's work.

Be diligent, ye men of Israel, who bear the Priesthood of our Lord. Do not think that you can gain the honor, the distinction and the eternal blessings that President Smith will gain if you do the works that are less than he has done. It is not necessary that a man should be a member of the Quorum of the Twelve, or the Presidency of the Church, in order to obtain the

greatest blessings in the kingdom of our heavenly Father. These are but offices required in the Church, and there are many faithful and devoted men worthy to fill these offices whose time and talents are needed throughout the Church. There are, in the Church more good men than those occupying these positions, and remember that in the ranks and throughout the Church there is ample opportunity for every man and for every woman to do something for the blessing of their fellows and for the advancement of the work of the Lord.

I see sitting before me today men who have been in the mission-field as presidents of missions, who have come here from their fields of labor, honorably released. They have performed yeoman service; they have devoted themselves to the blessing of God's children. They have left, in the fields from which they have come, men and women who bless them and who will remember them in tenderness throughout all times. I feel in my soul to bless them and welcome them home with their loved ones and pray that they may have their feet planted here among their loved ones in the valleys of the mountains with the same determination to serve God and magnify their calling, as they have manifested while they have been entrusted with presiding offices in the mission-field. I see before me men who have been called to succeed them. I pray that the spirit of their calling may fall upon them, that they may feel the inspiration of the Lord and fully understand the necessity of doing their duty as they go to their fields of labor, that they may rejoice in seeing the children of our Father come to him by reason of their

faith and their devotion; that they may rejoice, as those who come home have rejoiced and, if possible, that the blessings of the Lord may be more abundantly bestowed upon those among whom they minister, than has been done in the past.

The world is in distress, in travail, from one end of it to the other. Men and women are looking here and there, seeking where they shall go to do the things that will bring them peace. My brethren, the authority of the holy priesthood is upon the earth. The gospel of Jesus Christ has been restored. The truth revealed from heaven is here and it is that truth, that gospel, which, if the world only knew it, will be a panacea for all their ills. It is the only thing that will bring them peace while they remain upon the earth.

I find here a short section of the Doctrine and Covenants to which I wish to draw your attention. I would like every man who bears the priesthood of our heavenly Father to remember the words of this particular section. I would like every man to apply it to himself, and I would like every good woman who has received the blessings of the gospel to apply it to her life; and applying it to our lives, remember that our days are numbered and that the opportunity to magnify our calling will soon be cut short here in this world. This is a revelation given to the Prophet Joseph Smith in Harmony, Susquehanna county, Pennsylvania, February, 1829:

"Now behold, a marvelous work is about to come forth among the children of men;

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day:"

That is what I would like us to remember. That is the word of the Lord unto Israel, repeated again this day by one of God's servants. The world has need of you and of your ministry. There are no other men in the world, outside this Church, who have the rights that you have, and the privileges, and no other body of men will have the opportunities that come to you. Now that the time is near at hand when the bars will be let down and the barriers overthrown that have been raised to the spread of the gospel, when the sound of the voice of the Lord shall come to you, through his servants, "Prepare to go into the world and preach the gospel," do not do as Jonah did, do not try to hide or run away from your duty; do not make excuses that you do not have the necessary means to go; do not set up foolish things in the way of your vision that will prevent your seeing eternal life in the presence of our heavenly Father, which can come only by reason of faith and devotion in his cause. Let every man set his house in order; let every man who bears the priesthood, set himself in order, and when the call comes from the servants of the Lord, telling him to go into the world to teach the truth, to warn the children of men, as our Father requires they shall be warned, let no man hide behind some foolish thing, to be swallowed up, if not by a great fish, by the foolish things of the world.

I pray that the Spirit of God may burn in the bosoms of the Latter-day Saints; that the love and charity our Father has for his children may be ours; that we may rejoice when we see his children understanding the truth and that we may be willing to make what may

sometimes be termed a sacrifice; that we may be willing to make the investment to bless our kind, going forth with all our might to bring light and salvation to the children of men by preaching unto them the restored gospel of our Lord.

Now, my brethren and sisters, I may have no other opportunity of saying goodbye to you, before I leave. Next Wednesday I expect to take the train to the coast and then across the ocean to the field to which I have been called. Thank God for the opportunity of going. I am grateful that the knowledge of this truth has come into my soul. I am thankful for the companionship of the men by whom I have been surrounded and with whom I have been permitted to associate. I am grateful for you and for the kindness you have bestowed upon me as I have ministered unto you in your homes in the stakes and wards of the land. God bless you and yours and all Israel. O, brothers and sisters, pray with all your might that the light may enter into the hearts of the children of men; that they may turn from the error of their ways when the gospel is brought to them by a humble elder; that they may understand the voice and receive the message and be gathered out from the nations, before the Lord shall sweep the earth again with his scourges, as he has promised to do. This is but the beginning of sorrow and it is your duty and mine to minimize so far as possible, the sorrows of our Father's children, by blessing them with the message of peace, with the gospel of love, and call them from the error of their ways; that they may rejoice with us, if we are faithful, in the mansions of glory on high. May the peace and blessing of our

heavenly Father be upon us all. May we be worthy of the opportunity that has come to us. May we see the magnitude of the work we have set our hands to do and remember the commandment that we shall do it with all our might, mind and strength; that we may stand blameless before the Lord at the last day.

With all my heart, I sustain the men whom we have sustained today—President Grant and his counselors—to preside over us. They have been called by divine power; they have been sustained by this great people, and the Lord will sustain them in their ministry. They are unselfish and they are untiring in going about doing good and blessing those who live upon the earth. I honor them and I love them. I pray that our Father will bless them that they may have joy in their ministry. I pray that these, my brethren of the Council of the Twelve, whom I soon shall leave, may have joy in their ministry wherever they may go. Brethren and sisters, welcome them into your homes and into the organized stakes as they go among you. They bring to you a message of love, as also do the First Council of Seventy, the Patriarch and the presiding Bishopric, all those who, as general authorities of the Church go to visit you from time to time. These all are our Father's servants. Honor them, sustain them, and bless them, and our Father will honor and sustain and bless you. I pray that our Father may grant unto you the peace that passeth all understanding.

May the joy of the memory of that devoted man, President Joseph F. Smith, in whose honor, in part at least, we have met here today,

remain with us. Let us try, so far as may be, to measure up to his splendid virtue and, by and by—it may not be long for any of us—when the Father of us all shall summon us home, that we may find awaiting us on the other shore these splendid men and women who have honored God and kept his commandments, who have earned celestial glory in our Father's kingdom. That we may rejoice with them and they with us throughout the ages of eternity, is my desire! O may the Lord bless us all; may he help us to appreciate the opportunity that is placed in our way and give us a burning desire to bless our kind. May we honor him and keep his commandments, and in the end obtain eternal life and celestial glory with our Father's children wherever they may be in the world, who are worthy, is my prayer in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY

Tribute to President Joseph F. Smith
—The elements of greatness—
The machinery and the power—
Anecdote of Bishop Newel K. Whitney—Jeremiah's call—Joseph and Sidney's vision—Church leaders past and present.

President Joseph F. Smith was not only a Prophet; he was also a Patriarch—a fatherly man in every sense of the term. Second only to his loyalty and devotion to the work of God, was his warm and tender love for his family—his wives and children. Their welfare and happiness in time and for all eternity were his constant care.

And how rich was his recompense! In all that numerous flock of sons and daughters, not one "black sheep" is to be found, not

one wanderer from the fold of the Good Shepherd. This reflection must have been to him an unfailing source of comfort and consolation. The divinest work of Divinity, the most Godlike of all achievements, is in "bringing to pass the immortality and eternal life of man." Next to that, and indeed a very part thereof, is the rearing of a family as President Smith reared his. He fully realized that it represented the nucleus and foundation of his eternal glory.

His paternal affection, though it began at home, did not end there. It went out far beyond the boundaries of his domestic domain. It embraced God's people as a whole, rich and poor, high and low. All who served the Lord were sharers in his sympathy and esteem.

Few things pleased the President more than to welcome to his hospitable home, or to public halls owned by the Church, his friends and fellow-laborers, for purposes of entertainment. A marked feature of his administration was an extended series of receptions, given at Conference time, in honor of the veterans who drove ox teams or pulled hand carts over the plains in pre-railroad days, or were occupying posts of hardship, if not of danger, in out of the way sections.

His kind thoughtfulness for the aged, and his tender concern for little children, were among his most pronounced characteristics. He held that children as well as men and women have rights, and that these rights should always be respected. I was present on one occasion when he expressed himself indignantly over the conduct of a woman who, coming late into

a public assembly, drew a child out of a seat that she wished to occupy. I have known him to leave his place on a railroad train to speak a word of comfort to a poor old lady, whose feelings had been hurt by an ill-mannered conductor. Once I saw him, when an excursion was about to start, walk the full length of the crowded train, with no apparent object but to satisfy himself that everyone else was comfortably seated; and not until every chick and child was provided for, did the President of the Church take his seat.

"Safety first" was his business motto. He never plunged recklessly into an enterprise, however inviting, and always looked before he leaped. Like Longfellow's Blacksmith, he "owed not any man," and this was ever his counsel to the people. Nor would he allow the Church to become indebted for a single dollar that it could not pay on demand. As Trustee-in-Trust, he permitted no needless expenditure of the funds entrusted to his care, and he kept and rendered strict account of all monies or other properties that came into his hands as custodian. He was determined that the credit of the Church, which he had helped to make "gilt-edged," should so remain.

A complete list of the public works connected with President Smith's career would form a lengthy catalogue. Never before in the history of the Latter-day Saints was there such a building administration. Those who criticized him for what they deemed a too active participation in commercial affairs, and thought that he should have been engrossed in spiritual things to the exclusion of the temporal,

overlooked the fact that from the "Mormon" point of view, the spiritual includes the temporal.

Every one who truly knew Joseph F. Smith recognized in him a man of mighty faith and religious power—a spiritual giant. A wonderfully impressive public speaker, he was deliberate and slow of utterance until aroused, when his words came like a torrent, with the roar of the cataract or the thunder peal. In forceful and vehement oratory, or what might be termed emotional eloquence, he had no equal in the Church.

President Smith's dominant traits were his unflinching courage and his unflagging devotion to duty. A man more diligent, more industrious, more zealous in the practice of the principles he professed, it would be impossible to find. Honest, fearless, and determined, he did not court martyrdom, but neither would he have shrunk from it, had the choice been between death and dishonor. He was an example of moral rectitude, of clean conduct, of right living. His noble qualities, his illustrious lineage, and his exalted station gave him a prestige all but unrivaled in the annals of the Church over which he presided. From his youth up, throughout his entire career, he stood a stalwart in the land, a man of unblemished integrity, a rock against which the billows of temptation beat and dashed in vain.

What made Joseph F. Smith such a character? Two things: In the first place, he was a big man—big by nature, and developed by experience. In the next place, God was with him. The machinery is one thing, and the power that moves the machinery is another.

The two combined constitute greatness.

Presiding Bishop Edward Hunter—he it was, if I remember aright—once related to me an anecdote about his predecessor, my grandfather, Newel K. Whitney, the second man called to the Bishopric in this dispensation. It was at Kirtland, Ohio, in December, 1831. The law of consecration had been revealed and was about to be put into operation. The properties of the Saints had to be consecrated for the building up of Zion, and Bishops were needed to handle these properties and administer the temporalities of the Church. Edward Partridge was the first Bishop called, but he had been sent down into Missouri, where the foundations of Zion were laid, and another Bishop was needed for Kirtland,—a Stake of Zion. The Lord said: "My servant Newel K. Whitney is the man who shall be appointed and ordained unto this power." (Doctrine & Covenants 72:8.) Newel K. Whitney, staggering under the weight of the responsibility that was about to be placed upon him, said to the Prophet: "Brother Joseph, I can't see a Bishop in myself."

No; but God could see it in him. He was a natural Bishop—a first class man of affairs. Probably no other incumbent of that important office, the Presiding Bishopric, to which he eventually attained, has been better qualified for it than Newel K. Whitney. But he could not see it, and he shrank from the responsibility. The Prophet answered: "Go and ask the Lord about it." And Newel did ask the Lord, and he heard a voice from heaven say: "*Thy strength is in me.*" That was enough. He accepted the

office, and served in it faithfully to the end of his days—a period of eighteen years.

When I heard this anecdote, it reminded me of the Prophet Jeremiah, to whom the word of the Lord came, saying in effect: "Before I formed thee in the body I knew thee, and I sanctified thee and ordained thee a prophet unto the nations." But Jeremiah, overwhelmed by the call to such a responsible station, exclaimed: "Ah, Lord God, behold I cannot speak; for I am a child." But the Lord said: "Say not, I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak. * * Be not dismayed at their faces * * for behold I have made thee this day a defended city, and an iron pillar and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee saith the Lord, to deliver thee." (Jer. 1:4-7; 17-19.)

God was with his servant, Joseph Smith, a man of great gifts, a mighty soul, sent into the world to be a prophet, a seer and a revelator. But what could he have done if God had not been with him? When Joseph Smith and Sidney Rigdon saw that wonderful vision of the celestial, terrestrial, and telestial glories, they said concerning it: "Being in the Spirit, on the sixteenth day of February, in the year of our Lord, 1832, *by the power of the Spirit* our eyes were opened," etc. There is the key. It was because God was with them, that they were able to see the Son of God and converse with him "in

the heavenly vision." They had eyes—spiritual eyes; they were seers. But what could they see until the Spirit of God came upon them and gave them the use of the seeric gift? The machinery was there, but the power had to be turned on.

So it was with Brigham Young, with John Taylor, with Wilford Woodruff, with Lorenzo Snow, with Joseph F. Smith; and so it is with Heber J. Grant, our beloved President of today. He has great gifts, a big heart, a kind soul, and because God is with him he will do a great and glorious work. But without God, neither he nor any other man could accomplish anything worth while.

This is my testimony regarding the First Presidency of the Church. They are the right men in the right place—the men for the time and the hour; and it is for us to stand by them, to hold up their hands, to rally round them and follow them; and God's work will triumph, his Kingdom will come in power and glory, and his holy will be done on earth even as it is done in heaven. Amen.

The choir and congregation sang one verse of: "The Spirit of God like a fire is burning."

A number of notices were read among them a statement that the choir would hold a concert in the Tabernacle, Friday, June 6, 5 p. m., when they would present Mendelssohn's oratorio, "St. Paul;" the Sunday School Union meeting would be held this evening in the Tabernacle; and a special Priesthood meeting in the Assembly Hall, Wednesday, June 4, 10 a. m.

The choir sang the anthem: "Praise."

The closing prayer was offered by Elder Heber S. Allen, of the Taylor stake.

SECOND OVERFLOW MEETING.

A second overflow meeting was held in the Assembly Hall, at 2 o'clock p. m., Sunday, June 1, 1919, Elder Joseph Fielding Smith, presiding.

Music was furnished by the Latter-day Saints University students choir, directed by B. Cecil Gates.

The choir and congregation sang: "Now let us rejoice."

The opening prayer was by Elder Harden Bennion.

The choir sang: "Remember, O Lord."

ELDER HYRUM G. SMITH

(Presiding Patriarch of the Church).

As was announced this morning in our general conference, the program for this afternoon is to remember both in spirit and in word the life, mission and works of our late president, Joseph F. Smith, and I am very grateful for another privilege of raising my voice in testimony concerning his life and mission.

It has been said by a number of older men, that they knew the Prophet Joseph Smith, and that they have known all of the presidents in their succession since him. It seems to me as if I knew him, because I have seen and heard those who did see, hear, and know him, and so my faith is just as firm and just as well founded, perhaps, as if I had known him and seen him with

my own eyes. I believe in his mission, and know that he was a prophet of God. Neither did I see his successor, President Brigham Young, because his mission was finished two years before mine began here upon the earth. So, like unto the Prophet Joseph in my life, the life of President Brigham Young is that of memory and history to me. But I have heard the voice of those who were in that meeting which was referred to by President Grant where the mantle of the Prophet Joseph fell upon President Brigham Young, when some of the people were in doubt as to who was going to lead the Church, after the martyrdom.

So I feel that I have really partaken of the gathering upon that occasion, and I testify here that I think that the lives of men and women have been spared to us, to me for instance, to hear their voices in this great testimony which established the fact in my mind, as it did in the minds of hundreds of Latter-day Saints, that it was President Brigham Young who was to lead the Church instead of Sidney Rigdon or any other man. I am grateful that the lives of these men and women have been spared that I might hear their testimony, since I did not live in the time when it was possible for me to have attended that meeting or to get that testimony first hand. I have faith in the testimonies of these men and women whom I have mentioned. I mention particularly the life of Aunt Emmeline B. Wells. I think her life has been spared by the power of the Lord, for at least one purpose—that the youth of Zion might hear her testimony, that she was in that meeting and heard the voice of the Prophet Joseph from the mouth

of President Brigham Young. I have also heard the testimony of Patriarch George Romney, whose life has been spared, I believe, that his testimony may go forth among the young people concerning that same fact, and circumstance.

I do not remember President Taylor; although as a small boy, I may have seen him, but during his presidency of the Church, his personal mission did not come into my life, because I did not live in Salt Lake City, and so I did not get acquainted with him. But I do have a distinct remembrance of President Wilford Woodruff. I think my first memory of him was when the Salt Lake temple was dedicated.

I have also a very distinct memory of President Lorenzo Snow. When I was a member of the Church school at Provo, he came to the school, and I remember that a number of small children marched up to the stand and presented him with flowers; and as they passed by he gave each one a blessing by placing his hand upon their heads. That was a very impressive memory in my life.

I also have a very distinct memory of the life of my dear uncle, President Joseph F. Smith, and I learned to love him, although we were separated about three generations. There are many people in the Church who, perhaps, due to their lack of acquaintance of the family history, have taken me to be a member of his family. But had I been an actual son of his, he could not have treated me better. His latest words to me were to the effect that I was not a real member of his family, but that he felt towards me as though I were a member of his immediate family; also in ten-

derness expressing his love for me. His kindness toward me was so manifest, I could not help but love him. I was always happy while in his presence, and I never had that feeling of timidity or desire to withdraw from him. There seemed to be power in his spirit that drew me toward him rather than repelled me from him. I love his memory, and look upon his testimony and his works as those of a prophet of the Lord, as those of one who was among the leading prophets and presidents of the Church in all the world.

I have often contrasted the events of history, when he took the office of president and when he left it. Outsiders, as we speak of non-members, looked upon him, how they hated him. Many of them said violent words about him; and they not only said words but they drew hideous pictures about him, caricatured him, and maligned his name and family.

Although I was not present upon either of the occasions to which I shall refer, I have heard that when Pres. Joseph F. Smith was taken as a witness before the United States Senate that people in the gallery, many of them influential persons and officers of the government with their friends, actually hissed at him when he was brought in before them as a witness; but before the close of that great case, these very persons, sought an opportunity to pay respect to him.

Upon another occasion, the genealogists of Utah were gathered in a great meeting in California, where there were many friends gathered, many influential men and women gathered in an outdoor meeting. Many of them were wearing their hats, and when President Joseph F.

Smith arose and declared that he wished to speak to them as a servant of the Lord Jesus Christ, those men took off their hats and paid him due reverence, not as just an ordinary man, but as a servant of the Lord who was to speak to them in the name of Jesus Christ. And they gave reverence to him, by uncovering their heads.

Little by little these changes took place until, as you remember, the hour of his funeral, by the proclamation of the Governor of this State, every house of business, every piece of machinery, almost, that was run by the state was closed and stopped for one hour; and not only the places of business throughout the state, but all men who knew him, whether they once hated him or not, once slighted the work that he did, or the cause which he represented, gave reverence to him and his name, and the work that he represented, the work of God. I am also told that in the distant and remote towns of this state the stores were closed. All business was closed. Street cars here in this busy city stopped for one hour, no matter where they were, at the given time. Other tokens of respect also were shown to him. This was a wonderful contrast to show that the people of the world, not only our friends, but our very enemies, have given honor to this man "whom God hath chosen."

So I love and bless his memory. I join with my fellows in praying God to bless his memory, and those who shall live after him, that his teachings may live in our hearts, that we may honor them, and through them honor God, in the name of Jesus Christ. Amen.

ELDER RICHARD R. LYMAN

During President Joseph F. Smith's administration all but three of the members have come into their present positions—Other great changes that have taken place—Persecution turned to admiration—The barren places into a veritable garden of roses—President Smith's rise from a lowly station to the highest among his people—His character and life.

My feelings were greatly touched, as no doubt yours were also, when, in the Tabernacle this morning, President Heber J. Grant took the place as presiding officer, which for some seventeen years had been occupied by President Joseph F. Smith.

Last Thursday at the regular weekly meeting of the First Presidency and the Council of the Twelve, President Grant explained that all but three of the members of the Council have come into their places during the administration of President Smith. "Therefore," he said, "it will be very fitting for all of us to speak briefly in honor of this wise and now immortal man and prophet, President Joseph F. Smith, at the memorial services which will be held for him as a portion of the general conference next Sunday."

Not only are the members of the First Presidency and of the Council of the Twelve assembled here today to do honor to his memory, but the presidents of nearly all the stakes, and the bishops of nearly all the wards, and the counselors to all of these, are also present. Of these I say what a traveling sister recently said of the presidents of the stakes: "I think no finer band of men can be found in all the world."

The heart of President Smith must be glad and gratified at this hour if he knows that all of these worthy officials are assembled, and so many other thousands of the members of the Church, that three great services are being held simultaneously in order to accommodate the multitude that is here for the purpose of paying respect to his dear memory.

During the administration of President Smith great changes have come. The intense prejudice that existed in the beginning has disappeared. The Patriarch, in his remarks has just referred to conditions that existed at the time of the Smoot investigation. Well do I remember those conditions. I was a graduate student at Cornell University. The Ithaca papers printed glaring headlines drawing attention to the testimony and published grotesque cartoons of those who, as witnesses, were being examined. These were trying days for me. They must have been much more trying for those of our people who were in Washington. The public jeered at the president. They spoke to him and of him disrespectfully. His keen sensibilities were deeply cut when in derision they called him "Prophet Smith." But truth will prevail. Right is might. When right and righteousness really come to the attention, then are people convinced.

It was but a few years after this investigation that President Smith went again to the city of Washington. Instead of being addressed as "Prophet Smith," he was greeted on every hand with "Mr. President, I am delighted to see you." The Vice-president of the United States said to him: "Mr. President, may I have the pleasure of your com-

pany at the great foot-ball contest this afternoon?"

Fairy tales hardly draw pictures more thrilling than that of the life of President Joseph F. Smith. When, as a boy at the age of nine, he drove an ox team into Salt Lake Valley, there was here, I have heard him say, but one green spot. If I remember correctly, he said there was in sight but one green tree and that tree grew on City Creek. This was then a prairie—a desert. During the seventy years since his coming, barrenness has been changed to beauty. This is today a veritable garden of roses. We are surrounded with every luxury and convenience of modern times.

The story of the life of President Smith is not unlike the story of David, King of Israel. The Lord said unto the Prophet Samuel: "How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil and go. I will send thee to Jesse, the Bethlehemite: for I have provided me a king among his sons.

"Samuel did that which the Lord spake, and came to Bethlehem."

When Jesse brought before him one of his handsome sons, tall and erect, the Prophet Samuel said: "Surely the Lord's anointed is before him."

"But the Lord said unto Samuel, look not on his countenance or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart." And Jesse brought another son, and another, and another, until seven had passed by.

Then Samuel said unto Jesse: "The Lord hath not chosen these.

Are here all thy children?" Jesse said: "There remaineth yet the youngest and behold he keepeth the sheep."

Who was he? The carpenter's son? Was he the widow's boy that drove the ox team across the prairie in 1848? Was it the little fellow who herded cows bare-footed in this great valley long years ago? "Yes," said Jesse, "There remaineth yet the youngest and behold he keepeth the sheep."

And Samuel said unto Jesse: "Send and fetch him: for we will not sit down till he come hither."

When the shepherd boy with the ruddy, handsome countenance appeared, the Lord said: "Arise, anoint him, for this is he."

As it was with the shepherd David, so was it with the carpenter's son, and so was it with the widow's son who drove the ox team into the valley, in 1848. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." All honor to the memory of President Joseph F. Smith, the widow's son. Under his leadership and the blessings of God, we find ourselves today a united, happy and prosperous people.

The sterling strength and nature of Joseph F. Smith would permit him to make no compromise with sin. On one occasion, he was approached by an attractive young woman, a member of the Church, who said: "My profession brings me on the stage where short sleeves and low necks are a positive necessity. Is it not possible in my case to have the regulations of the Church slightly modified? Are you going to require me to live in the same strict conformity with the

technicalities of the gospel in this respect as you do others?"

Some might ask the president: "In my case, may I not take just a little tea?" Or another in poor health might say: "May I not be permitted to take just a little coffee?" Still another might ask: "In this one case, will you not permit me to take just a little liquor?" Still others: "Is it necessary for me in my condition to remember the Lord every night and morning in my family and secret prayers?"

To all such questions as these, President Joseph F. Smith would reply, as he did to the charming little lady: "My dear little girl, if you do any of these things, you must do them on your own responsibility."

One of the great lecturers speaking before the Bonneville Club, at the Hotel Utah recently, said: "After the names in your city directory or telephone book you frequently find such words as doctor, merchant, dentist, lawyer, engineer, etc., etc. These words do not indicate the main business of those whose names they follow. They only indicate their sidelines. The main business of every man and the main business of every woman is the rearing of a family."

There is no part of the excellent life and labor of President Joseph F. Smith that he did with more pronounced success than he performed this, the main business of his life, the rearing of his family. History, ancient or modern, does not record a more perfect example of man's first and highest duty well done than that of President Joseph F. Smith in the rearing of his large and worthy and wonderful posterity.

For this good man and for his good life and wise leadership our

hearts are full of gratitude. May we put forth successful efforts to follow his teachings and his worthy example. Every feature of his life is an inspiration.

The L. D. S. U. Glee Club sang:
 "I waited before the Lord."

ELDER STEPHEN L. RICHARDS

Faith emphasized and made plain in the life of President Joseph F. Smith—His life and words forceful and powerful—An erector of standards and respecter of law—Few could equal his record of service—As a father and husband, he had few, if any equals—He was a home-builder—As a preacher of righteousness, he held first place among us—His was the strength of being clean and he abhorred impurity and evil habits—His main influence for good upon the thousands who heard and loved him.

I can hope, at best, to make but little contribution to the splendid eulogies that have been paid to our late President. I do not hesitate, however, to respond with some little feeling of satisfaction as well as trepidation to the call which gives me the opportunity of acknowledging, in some measure at least, my obligation to President Joseph F. Smith, a debt of gratitude to him that I feel I cannot express, and I can scarcely ever hope to repay.

I believe that every man and every woman requires an ideal. President Smith was my ideal in so many respects that I have a very large obligation to him for the leading of my life and for the inculcation of the principles which have controlled it. He was my ideal in nearly every respect. He so embodied in his life the great principles which I hold dear that he gave them a significance and a meaning and a tangibility that they could

have had in no other way. I believe that he was the greatest living exponent of the gospel of the Lord Jesus Christ that we have known, at least in our day and generation. So perfectly, indeed, did he incorporate into his life the great principles to which he dedicated himself and his effort, that those principles were vitalized and made plain and sacred in his living, to an extent seldom achieved in the life of any man. When I think of the great principle of faith, I immediately think of the manner in which that principle was made plain and tangible in the life of President Joseph F. Smith. He was the very incarnation of faith. He made faith a plain, livable principle of the gospel of the Lord Jesus Christ. That great principle which is at the foundation of all religious life radiated from his very person. When you heard him bear testimony of the truth and give expression to the faith that was in his soul, you never doubted, not for a moment, the truth of that which he felt and that which he spoke. It seemed so perfectly plain to him that he in turn could make it plain to others.

When you think of the other great principles of the gospel—repentance, the Word of Wisdom, and prayer, and other fundamental truths, you cannot dis-associate those principles from the life and attributes of Joseph F. Smith. He taught them in the one great way that all great principles of truth must be taught, in order to be effective in the lives of men, by living them. Great as were his words, potential as was the great message that he always had to bear to the people, his words and his message were never so forceful or so powerful as was the sermon of his life

and his works. Above all other men that I have ever known he adhered to the very letter of the law of the gospel. With him there was no deviation from truth. As has been well said, he could never compromise with sin in the least degree, and yet he was possessed of that marvelous faculty of being kind and considerate and compassionate with the sinner, but uncompromising and intolerant with and of the sin. He would never deviate from the strict path of righteousness. And yet to those who had sinned, he held out more of hope and mercy, of encouragement in repentance, more of kindness, more of sympathy and true love than most any other man I have ever known.

President Smith possessed that rare combination of upholding all the laws and standards of the Church and of the gospel, and at the same time extending the hand of helpfulness to those who needed help. Such were his remarkable traits of character that he was indeed a friend to every man, and a truer, a juster, a kinder man, and more considerate friend, has never graced this earth than our late President. His friendship was of that fine quality that always led his friends up, and never under any circumstances encouraged them to do that which was not in accordance with the truth and the law of the Church and the gospel. Every man who really knew him, loved him. Those who did not know him came to love him as they became more intimate with his real motives, and as they understood better the high principles for which he constantly stood. I believe that God so mixed up the elements in him that he was able to stand all of the

temptations, all of the distresses, all of the sorrows and joys of life in a manner that has no parallel among our generation.

Bishop Nibley, I think it was, standing at his grave, said he was the greatest man in the world. I believe that he was. I believe that from every standpoint he came more nearly measuring up to the stature of a man made in the image of God than any other man on God's footstool. It means a great deal to us. I recognize the fact that in our admiration and love we are apt to be extravagant in our praise and in our tribute, but I think that it is only the truth to say that there are no greater men than our late beloved President Joseph F. Smith.

I care not from what angle you view his life. If you will consider his life and his public career, as a public teacher of the people, as a servant in the cause of humanity, there are but few who could equal the record of service that he has made. Indeed, so devotedly did he work for the welfare of the state, for the welfare and the uplift of his people that during the greater portion of his life he gave his whole effort to the good of the common cause.

I think it was President Grant who said the other day that not until long after he had been made the President of the Church did he ever occupy any business positions that brought personal emolument to him. All that he had and all that he was he gave to the people. He believed in service. He believed in that devoted service which gives one's whole life to the people and so he gave his life. He was the greatest of all public servants in this, that he served the souls of men. He

sought to raise the standard of living. He sought to impress the glorious principles of the gospel of truth on the lives of men and women, to raise their standards of life and to enable them to conform their lives with the principles of the gospel; and all that he could do for this cause he did do. No man could do more.

As a father and a husband, as Brother Lyman has just remarked, he had but few if any equals in the history of all time. I have had the opportunity of being somewhat intimate in his homes, and know something of the love which he had for his wives and his children. I have seen the expression of that love in his homes, and have seen the love that he gave reciprocated in the hearts and the actions of those who loved him. Indeed, I never knew a man who had a stronger love for his home than did the President, and I never knew a man whose family loved him more than did his wives and his children. I have seen him go about among his homes, and he had a large family as you know, when at the close of a day his powers were well nigh exhausted, when he had worked from early morning until late at night, go from home to home to plant the loving kiss of a father upon his children and his wives in recognition of the great love that he bore them. And this love was the bond that bound them to him and to each other; and I think it may well be said in truth and with propriety that there are no finer families in all the land than the large, splendid family of Joseph F. Smith.

He was a home builder. In this respect as in other respects he has set a glorious example to the world. He has taught that good homes are

at the foundation of all that is best in life; that the nation itself can never hope to accomplish and achieve its great destiny unless the homes of the people are right; that the home is the foundation of society; and he set the example by making a home from which good citizens came, from which Latter-day Saints came, where could be found always the spirit of the gospel, and wherein are taught the things of God, and wherein are practiced deeds of righteousness. So that in his public life and in his private life he was the great exemplar of the truth of the principles of the gospel of Jesus Christ. He vitalized those principles by living them. He made it plain for men and for women, that they can live the principles of the gospel individually. He taught them that the beauties and the glories of the kingdom of God are to be had by those who will conform their lives to the commandments.

As an advocate of truth, it has been well said President Joseph F. Smith was well nigh without an equal. As a preacher of righteousness he held first place among us. His burning words have entered the hearts of those who have sat under his voice and have stimulated them to higher deeds and to better lives. Why, I have heard his voice ring out under the inspiration of God, in those majestic tones of his, in such a manner as to fairly raise the audience from their seats. You could well imagine men and women rising to their feet as he expounded the glories of the kingdom and cry, "Glory to God" for the way in which he expounded the principles of the gospel of Jesus Christ.

He was not a learned man in the ordinary acceptance of that term.

He had not attended schools and colleges and universities, but he was learned in the great school of experience. He was truly educated. All the latent faculties that God had given to him had been developed and had been augmented until they had reached the very full measure of their power, and that is real education. That is real training. He was truly cultured, truly refined, a gentleman of the highest type and order. All his thoughts and his speech and his life were clean and wholesome and uplifting.

I think perhaps one of the predominant traits of his life was his absolute cleanliness. He was clean in body, he was clean in mind, and he was clean and pure in his soul. The strength of being clean was his. He yielded obedience to the laws of the gospel which require men to be clean and pure. He never took into his body anything that would pollute it, anything that would desecrate it. He was the most forceful of all the teachers of the Word of Wisdom, because he lived the law all his life to the very letter, and his family lived it. He taught it. He abhorred things that were impure and obnoxious to the body. He believed that the tabernacles which God has given us in which to house these God-given spirits of ours were sacred in the sight of God, and he would no more have desecrated his body than he would have desecrated the temple of the Most High. Such was his faith, and such his belief in this divinely given body of ours. I remember how he abhorred the filthy habits of drinking and of smoking, or any of the habits which did not conform to the laws of the gospel. I remember how he inveighed against them,

and yet he loved men and women. And while at times he may have seemed harsh in the condemnation of these practices and in the condemnation of those, too, who persisted in the practice of these things, he loved men and women with his whole soul. He would strive for them. He would pray for them. He would recall them from their sins and their troubles if he could. I know of no man who would have gone farther than he to have reclaimed one who had fallen. Such were his remarkable characteristics that he seemed a friend to everybody at all times. I know that throughout his whole life he was pure and immaculate from sin, and just as freely yielded obedience to all the laws of the gospel, just so freely did God give to him power. Just so did God magnify him and make him great and mighty, giving him a power that has scarcely been known among our own people as among any other people, to draw men to him and to impress them with the greatness of the principles and doctrines of the gospel which he so perfectly lived.

I want to say, my brethren and sisters, that I am indebted to President Joseph F. Smith for the best ideals in my life. I am indebted to him in large measure for my genuine love of the truth. I have taken the best course, that is, the best course that I have taken, in large measure because of the splendid example that he set. Never did he meet me and shake my hand without thrilling me with his own goodness and with the desire to try to emulate, in small measure at least, the splendid example that he set. Never have I seen his venerable face without being encouraged in the work of God. Never have

I heard him announce the great truths of the gospel without being built up in my most holy faith. I don't know how I can hope to pay the debt that I owe to him, unless it be, perchance, to try to do the work that he loved so well and to which he gave his life and his all. I don't know how I can ever in any measure repay him for the influence which he has had upon my life, unless it be by doing the things that he called me to do, and by attempting to serve in my weak way in the same manner in which he served in his most efficient way.

I loved him as a son loves a father. I was present at his home the day that he died, or at least the night before. I remember shaking hands with him, and saying what I felt must be my last goodbye to him. As I shook his hand he drew me to him, and he planted upon my lips a kiss that I can never forget. I shall try as long as the memory of that embrace remains with me to live true to the great principles which he so loved, and while I cannot do one single thing to help him, while I cannot do one single thing to add to his greatness or to the love which you bore for him, all that I can do is to dedicate and consecrate my life, my service, whatever talent God has given me, to the great cause which he loved and for which he gave his noble life.

If he has helped you, my brethren and sisters, as he has helped me, will you not join with me in the very high resolve to dedicate our lives and our services to the gospel of Jesus Christ, to uphold the high standards that he upheld, and to the very close of our days to love God as he loved God, to be parents such as was he, and to love humanity with that same tender devotion,

and love that he exhibited toward all men? To this end, my brethren and sisters, may we devote ourselves, lending all our might, our strength and the best that is within us, I humbly pray God, in the name of Jesus Christ. Amen.

• ELDER JAMES E. TALMAGE

No chance in the call of President Joseph F. Smith—One of the real apostles of the Lord Jesus Christ—The living embodiment of the truth that schools and colleges do not make the scholar—A missionary from boyhood and a missionary to-day.

“Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was, and among all these there were many of the noble and great ones. And God saw these souls, that they were good; and he stood in the midst of them, and he said, These I will make my rulers. For he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born.”

If you will substitute the name of our modern prophet for the ancient patriarch, you will have a conception of my firm belief as to the primeval state and the ante-mortal existence of President Joseph F. Smith. There was no chance in his call. The barefoot boy, the 15 year old missionary on the islands of the sea, the more experienced and mature proclaimer of the gospel in this and in distant lands, each was the prophet in the making, the leader in school, the ruler in preparation.

We do but honor ourselves in thus assembling to pay tribute to his memory. Do you think that our feeble words can alter his status?

Do you think that this memorial service is held for him? I pray you consider. He could withstand such inexcusable forgetfulness on our part as would have been manifest in letting the occasion pass unmarked; but we cannot do it, for our own self-respect; nor could we quell the desire in our heart, springing from the well of living water and genuine love for our dear departed brother and leader, to permit the time to pass without some expression from us as to the lessons he has taught. He was a man such as the prophets foresaw and whom they foretold.

In the inspired writing of the Scripture of these days, days of fulness, days of relative finality, the days immediately preceding the coming of Christ the Lord, tell of the spirit of hatred that would be abroad. They tell of the confusion that would be rife; they tell of the blessings that God would give unto the world; and chief among these was the blessing of real men. Don't you remember His promise. "Behold I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." Such gift found a realization in the person and ministry of President Joseph F. Smith. No man can ever take his place. There is a uniqueness about the real prophet, the prophet of God. He has no successor, and by the same rule he had no predecessor. True, other men may have filled the office that this one filled, as other men shall fill the place after he departs; but there is a distinctiveness about each of God's leaders that makes his place sacred. And yet shall there be other prophets in Zion as there have been mighty ones in the past; but no one has filled the place of

the other. Without the special ministry of President Joseph F. Smith, the Church of Jesus Christ of Latter-day Saints could not be, and therefore would not be, what it is today. He was foreappointed and foreordained for the particular work of his epoch, of the work and ministry.

I shall not repeat the many things in the way of personal experiences with President Joseph F. Smith that make me sure he was the great man we have had portrayed before us; but I do bear witness to you that Joseph F. Smith was one of the real apostles of the Lord Jesus Christ. I have listened to his ringing words of testimony and warning before the assemblies of thousands, and I have sat with him, on very rare occasions, alone; and on occasions less rare, but still not common, with my brethren and associates, I have heard him preach in conversation, and I have never seen his face so enlightened nor his frame so thrilled with power as when he was bearing testimony of the Christ. He seemed to me to know Jesus Christ as a man knows his friend.

President Joseph F. Smith has been referred to on many an occasion as one of the last links connecting the present generation with that of the early days of the Church. But though that speaks of the long ago when measured in terms of years, did you ever think of the marvellous fact that President Joseph F. Smith was always fully abreast of the times? He was never behind, but always up to date, and down to date, in everything that was good. There was no clinging to old fashioned methods when better means had been evolved and proved practical with him. Scores

of times before he passed away I said, as now I shall venture to say again, he was the living embodiment of the truth that schools and colleges do not make the scholar. To me he was one of the best read men with whom I have had to do and deal. Did you ever hear him use faulty language, poor English? He was no orator, and I am glad of it, for to him oratory and all associated with the name bore the tinge of bombast and verbal display, and he did not know how to talk in painted color pictures; but he possessed that gift which is as far above oratory as prophecy is above necromancy, the gift of eloquence. He did not speak to the ears, but right straight to the hearts of men.

Well, where is he now? He was permitted shortly before his passing to have a glimpse into the hereafter, and to learn where he would soon be at work. He was a preacher of righteousness on earth, he is a preacher of righteousness today. He was a missionary from his boyhood up, and he is a missionary today amongst those who have not yet heard the gospel, though they have passed from mortality into the spirit world. I cannot conceive of him as otherwise than busily engaged in the work of the Master. And had any one tried, or should any one now try to distract his attention and lead him into other paths, he could answer without sacrilege in the very words of the Master: Wist ye not that I must be about my Father's business, who is in heaven.

The Lord enable us to be in a measure like unto him, fit to take his hand and deserving of a smile from his countenance when we shall meet him again, I pray, in the

name of the Lord, Jesus Christ. Amen.

ELDER JOSEPH FIELDING SMITH

My brethren and sisters, it is not my purpose to detain you. Matters this afternoon come home to me with such force that I feel that I would not dare to undertake to express myself, nor could I do it, I think, if I should try. All that I desire to say is, amen to that which has been spoken by the brethren who have occupied the time.

The choir and congregation sang: "Do what is right."

Benediction by Elder Arthur F. Barnes.

OUTDOOR MEETING.

An open air meeting was held at the Bureau of Information Building at 2 o'clock p. m., Sunday, June 1, 1919, Elder Melvin J. Ballard, of the Council of the Twelve presiding.

Music was furnished by the Bel-Canto Ladies' Glee Club, Ivie Ensign conductor.

The Glee Club and congregation sang: "We thank thee, O God, for a prophet."

Prayer was offered by Elder Henry H. Rolapp.

The Glee Club sang: "Perfect Prayer."

ELDER MELVIN J. BALLARD

In harmony with the announcement of President Grant this morning, and in continuation of the spirit of this morning's meeting, the meetings this afternoon will be devoted in further tribute to the memory of our late de-

parted leader, President Joseph F. Smith.

I take pleasure in introducing to you a man whom you all well know, Bishop Charles W. Nibley. Perhaps no man in the Church knew President Smith better, was more intimately acquainted with him, than was our worthy bishop, who will now address us.

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church.)

I am asked to perform what to me is a rather difficult task, at this memorial service for the late President Joseph F. Smith. I knew him very intimately. Forty-two years ago, when I was a young man, he called me to go with him to Liverpool, England, there to take charge under his direction, of the business affairs of the European mission. From that day until the day of his death, I knew him well. I know his history, I know his family, I have lived in his home—been, indeed, as a member of his family; and so I can speak of him as I know him.

Joseph F. Smith was one man picked out of millions of men. There was none like him. In his particular sphere, in his life and his life's work, I think that as an exemplar he has never been equalled. I know that is high praise, and I do not wish to make any comparisons with others, but to me he was the most God-like, the most God-fearing, and the least man-fearing of any man I ever knew in all my days.

He had a perfect knowledge of the truth of this great Latter-day work. He had endured much for it, he had sacrificed much—losing

his father when he was not yet six years of age, losing his mother when he was twelve or thirteen years of age, going alone, so to speak, in the world, with only friends who knew his father and mother to look after him. President Young took him under his care, or at least had a watchful eye over him; and in early days, as you know, sent him on a mission to the Sandwich Islands, when the boy was but fifteen years of age.

I have heard him tell how, journeying down through the southern country to Los Angeles, they were followed by a band of hungry Indians—this little missionary party, among whom were John T. Caine, who used to represent us in Congress, William W. Cluff, and some fifteen others. They were down on the desert, this side of Los Vegas, and these Indians became a little troublesome. Joseph F. Smith and one other of the party—I forget who, were a little slow in getting their horses saddled, and the others of the company rode off or drove off, leaving these two behind. The Indians became more bold when the larger part of the company went on, and as President Smith was saddling his horse, pulling up the strap, he looked into the barrel of his own gun. An Indian had grabbed his gun from the saddle and pointed it at him. The boy, who was strong and an athlete, smiled merely; but quickly getting under his horse's neck, he grabbed that Indian, who pretended at first to play, and in the tussle, wrenched the rifle from his hands.

I mention this to show the fearlessness of the youth. I never knew as brave a man. No number of men could daunt him or dis-

courage him or put him down. If he knew he was right he stood before the whole world and sustained and manfully contended for the right as he understood it.

On this mission to the Sandwich Island, he encountered severe hardships. I remember on our first trip over to the Islands, and I was over there on four trips with him, that sailing among the different small islands, he would point out to me such and such a place: "There is where I lived so long in a little straw hut"—which burned down or which was destroyed by flood. Here was another place where he had lain sick and where the good Hawaiian people had ministered to him. This experience, and the other, he would tell as we journeyed along, all of which, if I had time to relate, are faith-promoting and inspiring, and would point out to you the manliness of the young boy—for he was then, as I told you, fifteen or sixteen years of age.

He remained there on the Islands until he was nineteen years of age, when he returned home at the call of President Brigham Young, at the time of the move south and when Johnston's army was marching here for the avowed purpose of disturbing the Latter-day Saints.

On a later occasion, when we arrived at the harbor of Honolulu, we were met by the Royal Hawaiian Band. This band was instructed to come up to the "Mormon" meeting house—a quite prominent place in the city of Honolulu, and play for the people in honor of President Smith and his company. In the midst of the proceedings, after we were gathered in the meeting house and President Smith

was conversing in the native tongue with this one and the other one, and shaking hands with all, there was led into the room an old Hawaiian lady, tottering, blind—led because she could not see. The moment he saw her he turned from everyone else and rushed to this dear old native lady. She was calling "Iosepa, Iosepa"—Joseph, Joseph, her Joseph. He rushed to her and gathered her in his arms, and with tears streaming down his cheeks, said: "My mamma, my mamma, my dear old mamma." And he turned to me, wiping his cheeks, and said, "Charlie, she tended me while I was sick, more than fifty years ago, and here she is now; should I not bless her and love her?"

From courage to tenderness—for the bravest are the tenderest always—what nobleness and grandeur of character may we not expect between these two angles.

In the maintaining and rearing of a large family you all know what manner of a man he was. A man is known by the work he performs, by the labor he does. Give him the opportunity and we will see what he can do with it. If he does his best, well and good. Joseph F. Smith always did his best. He was just in his family. He was the kindest man I ever knew, and the tenderest, most loving and compassionate to little children. I have seen him when one of his little babies was sick, walk the floor at night for hours together with that babe in his arms, tenderly caring for it and nursing it—caring for it better, I think, than I ever saw any mother care for her child, so tender was he, so loving, so pitiful, so compassionate.

He was a man, take him for all in

ll. I do not know where you will ever see his like again. You can imagine, from the association I was privileged to have with President Joseph F. Smith, especially during the later years of his life—and indeed for more than forty years of his life—what the loss of him means to me. I feel at times alone.

As President Grant said this morning in the Tabernacle, no two teachers of righteousness like him and his son, Hyrum M., has this Church ever produced. I endorse that sentiment.

He was a manly man, a man of God, a man whom it was an honor to know and a pleasure to be with, a man whose example has meant much to me—and indeed, had it not been for him, I know that I could not have accomplished what little I may have done in this world. In a way he was my guiding star. I did not worship him—I worship only God, and that I try to do faithfully—but he was more like unto God, the most godlike man that I ever knew in all my life.

Such is my testimony concerning Joseph F. Smith. I love his memory. I revere his name. There is not anything I would not do for him or his, that I possibly could do. And loving him and his, so likewise I try to love my brethren and sisters, with the same spirit that he loved the brethren and sisters of his Church, and the people of the world as well—for he was not narrow.

Some people have thought Joseph F. Smith was a narrow-minded man. His comprehension and vision were the broadest, most extended, most glorious, of any man's I have ever known. He could grasp and comprehend futur-

ity. He knew what was in store for those who served God and kept his commandments. He knew the principles of the gospel. They were so thoroughly imbued and indoctrinated in him that they were a part of his very being. It was natural for him to be a Latter-day Saint, and he was willing to sacrifice for the work, and he did sacrifice. Without father, without mother, alone, he sacrificed as much as the Lord required of him.

Let me beseech you, my brethren and sisters, that we get some of the spirit of sacrifice in our hearts, that we, too, may be willing, and may say before God: "I'll go where you want me to go, dear Lord; I'll work where you want me to work; I'll try to be what you want me to be."

If we have this in our hearts, we will grow in some humble way, at least, in small degree, to be like this the noblest of men whom I have ever known, Joseph F. Smith.

ELDER MELVIN J. BALLARD

Although we have lost our beloved leader, we rejoice that he has left with us an illustrious posterity. We feel grateful that the children of President Smith are following in his footsteps, and I take pleasure in introducing one of his worthy sons, Bishop David A. Smith, of the Presiding Bishopric, who will now address us.

ELDER DAVID A. SMITH

(Of the Presiding Bishopric.)

My brethren and sisters.—When I look over this assembly and think of the thousands of Latter-day Saints who are meeting in the Assembly Hall and in the Tabernacle,

my heart is filled with joy; yet I cannot approach this task at this time without a feeling of sadness. All my life, I have known President Joseph F. Smith. As a little fellow, I only saw him occasionally, and knew him best through the letters he wrote to me, as it was his custom to write personal letters to his children when absent from home. And during my early childhood he was away from home on missions most of the time. But when at home, no father ever took more pleasure or greater delight in his children than he did.

I remember when Bishop Nibley, as he has said, made it a custom to call at our home occasionally. He was almost as much a father to us as our own father, and we learned to call him Uncle Charlie. I did not know for many years that Charles W. Nibley was not my own uncle.

For over eleven years it has been my privilege to be nearer, closer to President Joseph F. Smith, I believe, than any other man. Morning, noon, and night, I have been with him. Having been honored by him, having been trusted with many of his private affairs, being urged on by Bishop Nibley, who loved him and knew what work he was doing, I was finally given much of his private work to do. And when, today, in coming to this conference, I recall the fact that never before for over eleven years had he attended a general conference on this block that it was not my privilege to accompany him here and home again, you can, therefore, imagine to a small degree at least, the reason for that feeling of sorrow which comes to me at this time, for I loved him and miss him greatly.

It is not because he loved me

more than he did other of his boys that I was with him perhaps more than they, for President Smith has no favorites. It could not honestly be said of him that he loved one boy more than he loved another, or that he loved one of his girls more than he loved another, or that he loved one of his wives more than he loved another. As Bishop Nibley has said, President Smith was a just man, and he loved his wives and he loved his children, and tried to treat them as wives should be treated and as children should be treated—no favorites among them and they loved him and tried to honor him. I was greatly honored and more so than some of the others, because of the position I had been blessed with, which gave to me a greater degree of freedom which permitted me to associate with him more and to assume part of his responsibilities, which would gladly have been assumed by any one of his children had any one of the others been placed in the same position and given the same opportunity.

I rejoice, my brethren and sisters, today, in the fact that I had such a father. And O, I pray God that I shall prove worthy of such parentage. Think of the honor that has come to me: honored by you, my brethren and my sisters, honored of God, having been permitted to come through this lineage which has been so blessed of him. O, I am grateful for the blessings I have received, the blessings that I do receive from day to day, and I want to live worthy of the confidence that has been placed in me by you and by this people. I want to serve the Lord that I will be entitled to his blessings.

When I look over the congrega-

tions of the Saints in their conferences, when I am permitted to meet with you in your homes and in your meetinghouses. I rejoice in that privilege, because there I always find the Spirit of the Lord. I feel it. I come away filled with it; it is that same influence that has caused you to come here today and stand for two hours; that which has caused others to crowd into the buildings, and what for? To hear the word of God, for we are seeking knowledge and strength that we may better serve the Lord. We know that just so far as we have in our hearts a desire to learn of his will, we are blessed and strengthened and are better able to carry on the work and the responsibility that rests upon us as Latter-day Saints, and I pray sincerely that I may have an interest in your prayers, in your faith, the sustaining influence of which will enable me to do that which is required of me, that I may better uphold and emulate the noble example which has been set me by my beloved father.

May God bless us all is my prayer, and I ask it in the name of Jesus. Amen.

ELDER MELVIN J. BALLARD

We have another long-time associate of President Smith with us in Bishop John Wells, of the Presiding Bishopric of the Church, who will now address us.

ELDER JOHN WELLS

(Of the Presiding Bishopric.)

I hope I shall be able to make myself heard to this large circle of my brethren and sisters who have gathered about this building this afternoon.

I am thankful to the Lord for

the gospel of Jesus Christ and for all that it has done for me. I appreciate sincerely my membership in the Church as a Latter-day Saint. Many honors and privileges have come to me through my associations with my brethren and sisters. I am thankful, I am grateful, to be associated with the good men who preside in this Church. They are men after God's own heart; men who are full of faith and integrity and who have set me a splendid example; men who are willing to do everything within their power to serve God and to bring about his purposes on the earth. The Lord has established this great Latter-day work. It is a marvelous work and a wonder, wherein the wisdom of the worldly wise shall perish and the understanding of the prudent shall come to naught. It is only upon this idea that we grasp or understand the magnitude of the work that the Lord has established in these latter days, so that he may bring about the gathering of the House of Israel and the establishment of his kingdom upon the earth.

It has been my pleasure and privilege, as an officer and an employee of the Church, to become personally acquainted with the late President Joseph F. Smith. I remember him well, from the year 1893, when I was an employee in the Presiding Bishop's Office. I called upon him for counsel, many of the leading brethren being away, and some of the duties of the Presiding Bishop's Office had at that time devolved upon me. I waited upon President Smith and asked his counsel and advice concerning what to me was a very intricate problem, and my first impression of President Smith was that he was sound

in judgment, and had a wonderful comprehension of human nature. It was my first interview with him, and we sat side by side talking on the problem I presented to him. I had looked upon him previous to this as a great man because of his exalted position as one of the First Presidency, but when I had concluded that interview, I had a more profound impression of his greatness than ever before.

At one time I was coming across the continent. I met President Smith and some of his family at Omaha. We traveled westward in the same car. I was sick with something akin to sea-sickness, caused through traveling several days on the train. I appreciated his kindly sympathy. He blessed me, and that blessing I will never forget, because it came from the Prophet of the Lord and his blessing gave me peace and rest for most of the night. That same night, as the train was moving across the plains of Wyoming, President Smith stood at the back of the car taking a rest from a long, tedious day's journey. Any of you who have traveled day after day in a railway train know what relief it is to stand up or move around for awhile. I tell you this incident to show you how President Smith was susceptible to the Still Small Voice. While standing at the back of the train he heard a voice telling him to go into the car, and he did so. Later he was walking up and down the corridor and was told by the same Voice to sit down. He did so. A few moments later the engine ran off the track and tilted the train on an angle which scared us all. Had President Smith been in the back of the train or walking in the corridor he might have been

very seriously injured, but the Lord had regard for him and he was prompted by a Voice which he understood so well, and he acted accordingly. President Smith has always been susceptible to the influence of the Spirit of the Lord. He knew its promptings, and what they meant. As he heard the Still Small Voice directing him and inspiring him, he knew that Voice and knew it well.

President Smith was a kind man, kind to employees as well as to his friends and family. He frequently gathered the employees of the Bishop's Office at the Beehive House and other places, and mingled with them in social gatherings, showing that even with the dignity of his position and calling he was always the same unaffected and kindly-disposed man.

I revere his memory. I revere him for many things. I will never forget as long as I live the blessing he gave to me when he ordained me a bishop. I never want to forget those sweet, kindly words, the admonition and counsel that he gave to me before I assumed my duties as a counselor to Bishop Charles W. Nibley.

I feel today that if he were here and could tell us what he would like us to do, he would say, brethren and sisters, roll on this great work, be prepared to carry the message of the gospel to the nations of the earth who are now being liberated, sustain the presiding brethren of this Church, whom the Lord has sent to preside in the various quorums and departments, sustain them with all your might, mind and strength, and help them to bring about and accomplish the purposes that God has designed to accomplish in these latter days.

I sincerely pray, my brethren and sisters, that the spirit of this great after day work may be in our hearts, that we may pray for the spirit of it; exercise our office and calling; that we may never be ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to those who receive

May God add his blessings, I pray in the name of Jesus Christ. Amen.

An instrumental trio was given by Mae, Alice, and Rachel Andersen; Leone Amott, accompanist.

ELDER MELVIN J. BALLARD

The choice of President Smith as leader of the Church a remarkable evidence of the truthfulness of the work—Testimony of his noble character and work—The tremendous influence of two mothers contrasted—The mantle of President Smith has fallen upon President Grant.

There is no task that I have been asked to perform which gives me greater pleasure and more real happiness than on this memorial day to speak of our late beloved prophet-leader, President Joseph F. Smith, whom, like my brethren who have preceded me, I love with that same love and affection I had for my own father—for he was a father to me and to every man and woman who became acquainted with him who loved the Lord and sought to keep his commandments. I bear witness that President Smith was a lover of such men and women.

The selection of President Smith to preside over this Church, as in the case of his predecessors, is one of the remarkable evidences of the truthfulness of the work called "Mormonism," that God is in it,

that his hand has been over this work and guiding the destinies of this Church, and he is indeed the source from which light and truth and knowledge have come to the men who have directed the affairs of this Church.

I recall many years ago being in the city of Nauvoo, attending a celebration of newspaper men of the state of Illinois, in that city. The representative of one of the leading newspapers of that state was giving the history of the city of Nauvoo. He told of its growth until it became a city of twenty thousand people when Chicago was only a small village and St. Louis on the south was only a trading post. He told of the prejudice that inspired the hearts of those who drove the Latter-day Saints from Nauvoo, and how Nauvoo had gone down until it had but twelve hundred souls and not a railroad yet. He told of the vandalism that prompted the burning of the Nauvoo temple, and that even while the blackened walls of that temple stood, the steamboats stood half a day at the wharf to allow passengers to come and view its ruins. And then he told of the travels of the Latter-day Saints in their pilgrimage across the plains to these valleys of the mountains, how they had made the desert to blossom as the rose; and said, "Maybe God likes the 'Mormons' better than he does bigots and vandals, if not, why doesn't he give the inhabitants of Nauvoo better evidence that it was all right to drive the 'Mormons' out?"

I felt as I listened to his utterances, that any man who would follow this Church, and become acquainted with its leaders must be blind indeed if he cannot see that

a power greater than man's has attended it and the men who have led and directed it.

From the days of the Prophet Joseph Smith until this hour, I feel there are evidences of the wisdom of an allwise and overruling Providence in the selection of the men who have stood at the head of this Church, and it is manifest in the result of their administrations. Where could we have found a man like unto the Prophet Joseph Smith, who could have done the work that the Prophet did in receiving the revelations of God—naturally a spiritually minded man, a prophet selected from beforehand, even as in ancient days.

It might also be said of each one of these men down to the present prophet of the Lord, Heber J. Grant, ordained prophets before they came into the world; God knew them; he selected them for their hour and for their time, took them through a schooling of experience, of trial and hardship and preparation, each to be his mouth-piece to reveal the truths of the everlasting gospel, the organization of the Church, the doctrines of the Church, as in the case of the Prophet Joseph; or his prophet-leader, Brigham Young, whom he had in schooling, as we heard this morning, and in training and preparation to accomplish the great pilgrimage of the Latter-day Saints into these valleys of the mountains; and likewise the men whom God raised up thereafter, each in his turn the man for the hour, and the Lord was with him, and the Lord has been with our late President Joseph F. Smith—we are all witnesses to that.

I recall my early recollections of President Smith with a good deal

of pleasure—because I admired him, he was to me my ideal, I tried in my life, as I became acquainted with him, to be as he was. I knew as a child, for the Lord revealed unto me, that President Smith would some day preside over the Church; and in connection with that I saw many things that President Smith would do; and when last October, he stood before the congregations of the Saints, feeble and weak as he was, my soul was filled with great sorrow, because I knew that all that the Lord had for President Smith to do had been done. That which I saw as a child was fulfilled, finished, completed. And yet there was a feeling of great regret that we should soon have to part with him and let him go on to the work which the Father has prepared him to do in the realm where he is now.

It was my privilege, I presume to deliver the last public address that President Smith ever listened to, being the last speaker of the last Conference of the Church. And I recall, as I had concluded, he grasped my hand and pressed it and gave me a blessing that I shall not forget, for my whole soul was thrilled with his blessing and with his love.

I bear witness that he was a man who loved the souls of the children of men in the world—not only those who belong to the Church, for no man has done more, than he, looking toward the establishment of the work of the Lord among the nations of the earth. He has builded more meeting houses in the mission field, and mission headquarters, than in the rest of the years of the Church put together. His heart was in the preaching of the gospel, and so he lived

himself to uphold and sustain those who were engaged in this work.

His coming into the world was at a time when his own father and his own uncle the Prophet, were incarcerated in a foul dungeon, with chains forged upon them by a blacksmith, condemned to be not, confined in this condition for the gospel's sake, held as hostages for the Church, a ransom for the balance of the people that they could leave the state of Missouri; his father, Hyrum, was separated from his beloved companion, the brother of Joseph F. Smith; and under these conditions, Joseph F. Smith was born into the world, without a father's love and protection for the mother of the child; there was one occasion when the enemy ransacked, as they were accustomed to do, the homes of the Latter-day Saints, and invaded the home of Mary Fielding Smith, the mother of President Joseph F. Smith; and in their anxiety to find treasure, tumbled bedclothes over and finally succeeded in almost exterminating the life of President Smith—for he was buried under bedclothing when rescued by his mother after the invader had left their home. The boy was so black that life was almost extinguished, but the hand of the Lord was over him: from that moment the Spirit of the Lord attended him in the midst of trials, in the midst of vicissitudes, and has preserved his life marvelously to complete that which the Lord had in store for him to do.

And I thought of him as a child. How few boys would have shown the courage, the manhood, that he did, while scarcely eight years of age, driving a yoke of oxen part way across the plains, and then

when a little over nine years of age, in 1848, driving two yoke of oxen the entire distance from the Missouri river to these valleys of the mountains, taking a man's part. But as I have thought of it, I know what was in President Smith's heart. He did not take the credit unto himself. A very large part of that credit shall forever belong to his illustrious mother, Mary Fielding Smith. He often said it, and I know if he were here today he would be delighted to have these words of praise spoken of that good woman who was his inspiration in his childhood.

I have thought of it in connection with the sorrowful experiences that came into the life of the descendants of the Prophet Joseph Smith—you remember that the catastrophe that took away the Prophet Joseph Smith also ended the career of the Patriarch Hyrum Smith, the father of President Joseph F. Smith; and the wives of these two men were shocked to be thus bereaved of their support, their loving husbands, the fathers of their children; and then the persecutions did not end with the martyrdom of Joseph and Hyrum Smith, but centered on the Church, and in those perilous times, seeking to find an asylum, a home for the Saints in the place appointed by the Lord, and unto which the Prophet Joseph said they would go, President Young started to lead the Latter-day Saints to these valleys of the mountains. I remember listening to the testimony of a daughter of Samuel H. Smith in the city of St. Louis, many years ago, to the effect that during those days President Young sent an invitation to Emma Smith, the wife of the Prophet Joseph, to furnish

conveyance for herself and children, and provisions and means to take them to the mountains, but it was refused, and Emma would not come with the Latter-day Saints. But I never read in any of the histories where Mary Fielding Smith received such an invitation; but rather on her own initiative this woman gathered up her children, made the trip down to St. Louis, purchased provisions and equipment, financing herself, with the help of her brother and made the journey to these valleys of the mountains. Surely she had love and good fellowship and support of the brethren, but I contrast the action of these two women. I do not wish to say one disparaging word of Emma Smith, the wife of the Prophet, for she went through much affliction, and much did she do for the comfort of the Prophet and the building up of the work of God; but the blow that fell upon her in the death of her husband, and the weakness of the flesh exhibited in that hour, were more than she had the courage to endure, and so she faltered, she weakened, and fell by the wayside, and took her children off with her.

I have thought of what a tremendous influence the example of these two mothers has had. On the one hand Emma has turned all the posterity of the Prophet through herself and the Prophet away from the Church—aliens to the truth that God has revealed and established; while Mary Fielding Smith turned at the very fountain of that stream the posterity of her illustrious husband, Hyrum Smith, into the channels of the Church, into the truth; and here they stand a mighty host, increas-

ing, and will continue to grow as the generations come.

When the President was taken away, in the imaginations of my own mind by the enlightenment of the Spirit of God that came to me, I saw President Joseph F. Smith received on the other side. Tongue cannot tell the joy that was in Hyrum Smith's heart when he received his beloved son, Joseph F. Smith. Joy beyond expression was in the heart of Hyrum Smith when his true, tried, noble, and God-fearing wife, the inspiration, the protection of her son Joseph Fielding—came to him.

I thought of it in contrast to the feelings of the Prophet when his son and his wife Emma came. His must have been a sorrowful greeting.

All honor to Mary Fielding Smith, the mother of the boy Joseph F., who, in his tender years, turned him right, led him into the paths of truth, started him on the way. And then all honor and credit to the sterling character of that noble man of God, who did follow the footsteps of his father and his mother and wavered not.

He was not privileged to obtain an education like others, nevertheless he was a student, and I do not think that a man ever preached the gospel of the Church of Jesus Christ of Latter-day Saints more eloquently, used better language, more perfect and choice and finished, than President Joseph F. Smith. I remember, following an address he delivered in Portland at the dedication of our church several years ago, a prominent lawyer in Portland, himself an orator, said, "I have never heard a finer utterance from a man than President Smith delivered."

"Why," said he, "you must be a lawyer, for you arranged your argument—everything was done in such a logical way, most convincing." He was an all-round educated man. As a citizen in this city, he has left his mark, that will never be effaced. I am told that it was through his influence more than any other man's that Liberty Park belongs to this city. When he fought for that blessing to the people, he stood almost alone, but won out.

There was a time, as President Grant remarked this morning, when men doubted the financial ability of President Smith, schooled in poverty, knowing the burden of debt. Yet the Lord had prepared him to come into the Presidency of the Church during its most prosperous financial period, to take charge of the affairs when it would require men of great financial ability, looking at it from a human point of view, to succeed. But he had it—God-given financial ability came to the prophet; he had the inherent qualities and the willing spirit, listened to the voice that prompted and directed him, so that he had to do with the finances of the Church during its most prosperous period, and handled, I presume, more funds of this Church than all the other presidents put together; and the Lord at the same time blessed him, as has been remarked, to be the greatest preacher of righteousness of this dispensation. It does seem marvelous what the Lord has done. President Smith's wisdom in financial affairs excelled all his companions, for he was guided by the light of the Lord.

Now, my brethren and sisters, I have no doubt but that President Smith is busy and active. How I

want to live to go where he is! I do not care whether the streets are paved with gold, whether there are diamonds and jasper in the walls. I do not care what kind of place it is. If I can go where President Smith has gone and be with him and men like him, it will be heaven to me, I want to be there.

I realize that I cannot come there by wishing, but that I must follow the example of men like President Smith if I shall ever come to be associated with them; and so his life is like an anchor sent out from that world to which he has gone, to my soul, and I hope it shall be to all the Latter-day Saints, pulling us, beckoning us, calling us unto that realm to which he has gone, where he will be honored, as are those with whom he is associated.

I want to say to you that this generation, who did not receive the Prophet Joseph Smith, who have not listened to the testimony of President Joseph F. Smith and the elders of this Church, shall yet hear them and honor their names and receive from them the message of the everlasting gospel in the spirit world, or they shall never be saved. God said in the beginning, that this generation should hear the message of this gospel through the men to whom he revealed himself. Men and women who die shall not see Peter, they shall not look upon the face of the Redeemer of the world, they shall not have Paul to come and visit them; but they shall have the elders of this Church, whom the Lord sent to them in the earth; and they shall receive this gospel from none other, for the Lord will vindicate them, and he will have them honored. He will not discredit them. And when they go to the other side, we shall find stand-

ing in places of honor, representing the Lord Jesus Christ, men like President Joseph F. Smith, who will be given greater authority and greater power than they ever had upon the earth. He is not shorn of anything because he is gone from this world. The place and position which belongs to him is one of greater presidency, greater influence and power and authority than he has ever had in the earth; for over there are countless billions of our Father's children who are receiving this gospel and they shall come under the administration of the elders of the Church who have been faithful; and presidency and power and authority shall belong to President Smith forever and ever, among the redeemed and the sanctified in the eternal world.

I bear witness to you that the mantle of the Prophet has fallen upon his successor, President Heber J. Grant. I am a witness of this. I know that he is a prophet of the living God, and the Lord has raised him up. The Lord has had him in schooling and in training, so that he will be a wise and prudent man, a true successor of President Joseph F. Smith; and in the heart of President Grant is the spirit of humility and of faithfulness and of devotion to the Lord; and the inspiration of the Lord rests upon him, that is my witness; and the Lord will use him. He will not do just exactly what President Smith did—there was a day of material progress and of enlarging the boundaries of the Church, a time of material prosperity and growth for the Church and for the membership of the Church, all of which was right and splendid, and conducted successfully; but the time has come when the Church must also grow

spiritually, and must return with greater devotion to the standards of our fathers, to the true and living God and the keeping of the Word of Wisdom, in the payment of our tithing, in saying our prayers, in seeking to discharge the great responsibility that rests upon us to carry the gospel to the nations of the earth, and ceasing to excuse ourselves because we are financially involved or because we have been once—and sending our boys in our stead. We must go ourselves, even as President Smith did. He never stopped or hesitated or said that he would have to be excused because he was indebted, but went at each call; and we must get that spirit again, for the hour of preaching the gospel once again to the nations of the earth has come, where thousands will be needed to cry, after this day of chastisement, repentance to the nations of the earth. And it shall not surprise me if the chief characteristic of President Grant's administration shall be the spiritual awakening and growth and progress of the Church of Jesus Christ of Latter-day Saints.

As we followed President Smith, let us follow our leader today. He is the spokesman of the Lord. The Lord has his program to work out; and so far as I am concerned, and I hope it shall be true of every member of this Church, we shall be willing to listen to the voice of the leader today. All honor to the leaders of the past. They filled their niche, their place, their station, completed their work. But the work of God is not finished in the earth. It has only partly completed what God ordained it to do. And those of us who remain must seize the banner and carry this work off victorious, to glorify the

names of those who have been identified with this work in the days that are past, and to receive honor and place and position with them in the eternal world, and vindicate the word of our Father in his blessings and promises to those who would enter into sacred covenants to keep the commandments of the Lord.

I rejoice to be identified with this work. In my soul I am thankful for a standing in this Church. I feel my weakness in appearing before the Latter-day Saints in the responsibilities that have come to me. When President Grant informed me that it was the will of the Lord, and that the brethren had approved of that decision, that I should become a special witness for the Lord Jesus Christ, I was overwhelmed, because I did not feel that I was worthy of any such thing; and I answered him that if I believed that I could be worthy to be a special witness of the Lord Jesus Christ, an apostle, it would be the happiest hour of my life; for I look upon it as the highest honor that can come to a man on the earth; but my standard of what kind of men they ought to be was so great, so far above what I am, that I did not know if I could measure up to that standard or not; but

if the Lord wanted me, as I had sung, and as I had tried to live,—

I'll go where he wants me to go,
I'll say what he wants me to say,
I'll be what he wants me to be;

and if the Lord was willing and the brethren would be patient with me, then with all my heart, mind and soul, I would try to be the kind of man that the Lord wanted me to be, and fulfil this calling, not as a master, but as a servant of the people; not that I am any better than thousands of my brethren, but just because the Lord sees something in me that he can use at this time, and I am willing that he shall use it to the glory of his name.

God bless and sanctify this conference and this gathering, that we shall keep in our minds the noble example of our illustrious leader who is gone, that we may to the close of our lives be as true as he was, to the truth, and find, as I am sure we shall, salvation in the kingdom of God with him and with all the faithful who have gone before, I ask in the name of Jesus Christ. Amen.

The Glee Club sang: "Hail to the Prince of Peace."

The closing prayer was offered by Elder Benjamin Goddard, of the Bureau of Information.

SECOND DAY.

In the Tabernacle, Monday, June 2, 1919, 10 a. m.

The congregation was called to order by President Heber J. Grant who presided.

The choir and congregation sang: "High on the mountain top."

Prayer was offered by Elder Duncan M. McAllister.

Murray K. Roberts sang the solo: "My Faith in Thee."

two of whom saw active service at the front in France.

PRIESTHOOD.

There has been a better attendance of the priesthood at the ward weekly meetings but there are still 9,078 persons who hold the priesthood whom the Bishops report are willing to labor but have not been assigned to any duties in the stake or ward.

TITHES.

There has been a considerable increase in the amount of tithes paid for the year 1918. The tithing has been well handled by the Bishops. Very little loss has been incurred, except through the failure to find a market for the large potato crop of the year 1917.

PRESIDENT HEBER J. GRANT

From the annual reports for the year 1918, we have compiled some information that I believe will be of interest to the Latter-day Saints:

STATISTICS.

During the year 1918, there were 14,761 baptisms and 15,963 children were blessed. There were 5,752 deaths, which is the largest number on record for any year. Of this number, 1,054 died of influenza and 862 died of pneumonia.

MILITARY.

Over 20,000 members of the Church were in the military service of the United States and its allies at the close of the year 1918. Of this number, 383 died in the service. We should have been allowed not less than twenty chaplains and we made application for permission to furnish our quota, but for some reason, unknown to us, we were only allowed to furnish three chaplains,

TEMPLES.

There were 175,525 baptisms for the dead performed in the temples, and there were 78,001 endowments for the living and the dead. The Hawaiian Temple is now practically completed at a cost of about \$200,000.00. The Cardston Temple is nearing completion and will cost, when finished, about \$600,000.00.

SACRAMENT MEETINGS.

In consequence of the quarantine and conditions prevailing during the epidemic of influenza in the latter part of the year 1918, the attendance at Sacrament meetings has fallen off and the visits of the ward teachers have not been as regular as in other years.

FINANCES.

The following are some of the expenditures paid out of the tithes and other Church funds during the year 1918:

There has been expended for assisting the worthy poor ...	\$ 279,244.30
for missionary work, and building of meeting houses in the missions, mission houses and return fare of Elders.	345,761.51
for the maintenance and operation of the Church school system, including the erection of new school buildings ...	695,561.70
for the maintenance and operation of the St. George, Logan, Manti and Salt Lake Temples	170,000.00
for the construction and equipment of the Hawaiian and Cardston Temples..	340,036.17
for the erection of meeting houses (This does not include donations for the same purpose by members of the respective wards) ...	288,766.76
for the maintenance of stakes and wards in all their various departments	526,002.91
	<hr/> \$2,645,373.35

Attention has been called to the fact that the work which the Pioneers did in planting trees and in beautifying homes, farms, ward

meeting houses, schools and other buildings, is being sadly neglected in the Latter-day Saint communities. Our advice and counsel to the Latter-day Saints is to plant more trees, to get the best kinds adapted to each locality and grow them wherever they can be grown.

In my remarks here yesterday I referred to the comments of a gentleman from St. Louis, who makes a specialty of parking and beautifying cities, and who stated that we are not living up to the very splendid record made in this particular by the early pioneers. A gentleman remarked to Brother McMurrin, on one occasion, that our whole city is a park, and it would be indeed a park if we carried out the advice given in early days, by President Brigham Young and others, that we should plant trees in the vacant spaces in front of our homes.

As stated yesterday, I had the privilege of attending the semi-centennial Celebration of the completion of the Union and Central Pacific Railroads at Ogden, and regretted that a report was not taken and published of the speeches of four officials of the Southern Pacific Railroad. I have just received a letter from one of the speakers, Mr. J. M. Fulton, enclosing a short extract from his address, on which I had personally complimented him. I desire to read this extract, in order that it may become part of our proceedings:

But we all do, and must, remember that before either survey or construction of the Central or Union Pacific Railroads had commenced, a hardy, thrifty, industrious, God-loving people had shown that the desert, from the Missouri river to Utah, could be conquered. They were the pioneers who blazed the trail to where we now are, and it is they who

have made of Utah what it is today, but in my judgment, they did not then, do not now, conceive of the great future that lies before them.

We find in this Valley, a vast production of sugar-beets, grains, fruit, livestock, and everything that man needs, and the blessing is that there is a home market for all that is produced. You have vast sugar factories, flour mills, canning plants, and your splendid meat packing establishment, all standing ready to take from the farmer for cash all that he produces.

This cooperation will surely make of Utah a great and rich land. Nowhere else in the world do I know of such helpful cooperation between the producer and the manufacturer as shown in Utah, nor have I ever known a more hospitable people. It is the blood of those brave men, whom we all revere, who, for their love of God, dared the desert and sought a new land, who are now building and will soon make of Utah one of the greatest states of the Union. Even now, Utah manufactured commodities are finding a market in nearly every state, and in many foreign lands.

And now, in conclusion, I want to say to you that on this day you are driving a Spike of Gold into our hearts that will stay put, and we hope so worthy a people as you have a similar feeling for us.

The chief engineer of the Southern Pacific Railroad, Mr. Wm. Hood, delivered a magnificent speech upon that occasion, paying one of the finest tributes to the pioneers that I have ever heard. I regret exceedingly that the enterprise of our newspapers was such that we only had pictures of the procession, page after page, but nothing of the very splendid remarks that were made.

ELDER DAVID O. McKAY

Home-building characteristics of the Latter-day Saints—One important duty of home-builders—The home threatened in the present world commotion—To save this sacred institution devolves upon the Saints—

A few fundamental principles to be kept in mind: Honor, obedience, mutual service, eternity of the marriage relation—These spell Home and comprehend the spirit in which the principles of life and salvation should be taught to children—The home of President Joseph F. Smith an example.

My brethren and sisters, I rejoice in having the privilege of uniting with you in this great spiritual feast. Yesterday was Memorial day, and I pray that today may be equally rich in the outpouring of the Spirit of the Lord. In the most interesting remarks made just now by President Grant, reference was made to the home-beautifying characteristic of the Pioneers. That is just in keeping with the thought that is uppermost in my mind this morning. The Pioneers were home-builders in the truest, most fundamental sense.

I would like to read that important passage from Section 68 of the Doctrine and Covenants, in which the Lord says plainly what one important duty of home-builders is. "Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; * * * and they shall also teach their children to pray and walk uprightly before the Lord."

We are living in a most momentous age. We see on every hand manifestations of commotion. The

world seemingly is stirred as it has never been stirred before. Political institutions are crumbling. Old forms and methods are fast giving way to new ones. Political organizations are being revolutionized, some for better and some for worse. Old fundamental principles of government are tottering. Some have even been replaced by theories that are not tenable, others not practicable, and some that are infamous. In the midst of this world-commotion the home, the fundamental institution of society, is also threatened. In contrast to this fundamental instruction given by the Lord I should like to read what I found, yesterday, written by a man who has taken a general survey of the condition of the world in regard to the home:

"Many maintain that we are ready for a movement into community living. There are those who raise the question whether family life is a permanent form of social organization for which we may wisely contend. Or is it but a phase from which the race is now emerging? Some men see signs that the ties of marriage will be but temporary, that children will be born, not into families, but into the life of the State, bearing only mothers' names and knowing no brothers and sisters, save in that brotherhood of the State."

The author of that paragraph wrote those sentiments before the revolution in Russia, but you who have followed the anarchy that followed the overthrowing of the autocratic form of government in that land realize how literally some men have attempted to strike at the sacredness and the perpetuity of family life.

Latter-day Saints, the responsibility of saving this sacred institu-

tion devolves largely upon you, for you know that the family ties are eternal. They should be eternal. There is nothing temporary in the home of the Latter-day Saint. There is no element of transitoriness in the family relationship of the Latter-day Saint home. That all such ties are eternal should be maintained. To the Latter-day Saint the home is truly the cell-unit of society; and parenthood is next to Godhood. The relationship of the children to the parents should be one which would enable those children to carry out ideal citizenship as they become related to the State and to the larger forms of society. The secret of good citizenship lies in the home. The secret of instilling faith in God, faith in his Son, the Redeemer of the world, faith in the organizations of the Church, lies in the home. There it is centered. God has placed upon you parents the responsibility of instilling these principles into the minds of children. Church schools, Sunday schools, Mutual Improvement associations, Primary and Religion classes are all helps in government, established here to assist in the upbuilding and guidance of the youth, but none of these—great and important factors as they are in the lives of our youth—can supplant the permanence and the influence of the parents in the home.

There are a few fundamental principles which we should ever keep in mind. First, the eternity of the marriage relation. Oh, may our youth throughout the land realize that they have within their grasp the possibilities of that form of marriage which will contribute more to their happiness in this

world and their eternal union and happiness in the world to come than can be obtained anywhere else in the world. Let our young men and women look forward with pride, with eagerness, to the time when, in worthiness, they may go to the House of God and have their love sealed by the bonds of the eternal priesthood. No element that is temporary in such union as that! Nothing that is passing with the years; but binding for time and all eternity. Second, let us hold to that first word in the second part of the fundamental law of humanity, the ten commandments. Those first few commandments refer to our relationship to God. The last few to our relationship to humanity. The second part begins with the word honor—"Honor thy father and thy mother." Let us cherish in our homes as we cherish the lives of our children themselves, that word honor with all the synonyms—respect, reverence, veneration; honoring mother, honoring father, having them honor us as we honor and revere God our eternal Father. Let the element of honor, devotion, reverence permeate the home life. Thirdly, let us never lose sight of the principle of obedience. Obedience is heaven's first law, and it is the law of the home. There can be no true happiness in the home without obedience—obedience obtained, not through physical force, but through the divine element of love. There is no home without love. You may have a palace and yet not have a home, and you may live in a log house with a dirt roof, and a dirt floor, and have there the most glorious home in all the world, if within those four log walls there per-

meates the divine principle of love, love that draws from husband to wife and from children to parents, that blessed obedience and compliance that makes life worth while.

I believe firmly that parents fail to get obedience from their children during the first five years of childhood. I believe that during that most important period of child life the parents sow the seeds of obedience or disobedience. Some of us fill that period of child life with too many don'ts, failing to make the child realize that a request from father, a request from mother should be complied with. Mother says: "Don't touch that," to the little child. The little child toddles along and touches it. What is the result? The seeds of disobedience are sown. You don't have to punish the little child. Lovingly, kindly, but firmly, teach the child that there are rules in the house which should be obeyed. Mothers, fathers, treasure sacredly and sense keenly your responsibility to the child during those first five plastic years of its life. With these home elements I desire to mention another, and that is mutual service, each working for the other. If some of these pernicious theories to which I referred shall prevail and take out from the home the relationship of parents to children and children to parents, and children to each other, they will deprive humanity of one of the greatest means of teaching the true spirit of Christ—sacrifice for each other, salvation through service. O that home is most beautiful in which you find each striving to serve the other, and you find them, too, all through the Church. Here is a

young woman whose father, through misfortune, lost his wealth. She is compelled to get a profession, follow it for her livelihood and to assist the parents. The call comes for her brother, younger than she, to go on a mission. He hasn't much means, he hasn't any. The ward, through entertainments and service, pays his fare to his missionary field, and the sister for two years, shares her scanty means to keep him there preaching the gospel of Christ. He comes home in honor, having served his Lord and brought honest souls to a realization of the eternal principles of life. When he throws his arms around his sister in the home greeting, he says: "Sister, I owe you much, I owe you a lot of money, too." She answers: "Not one cent. I have been delighted to contribute my mite in that great work." Mutual service in the home, the Christ spirit! ✕ Two testimonies strengthened through service and self sacrifice. I tell you we cannot afford to eliminate that element from home life. †

Just by way of impressing these principles upon your minds I will say, incidentally, that if I change the order slightly you will find that by combining the first letters they will spell home, and it seems to me they comprehend the spirit in which the principles of life and salvation should be taught to children. *Honor, obedience, mutual service, eternity of the marriage relation.* God help us as parents to send from our homes true Latter-day Saints, boys and girls who do not hesitate to bear testimony of their membership in the Church, more than that, boys and girls who are eager to go out into the world and bear testi-

mony to the world that the marriage relationship is an eternal one, that the home is a permanent and eternal institution against which no theory that strikes at the purity and honor of womanhood, that deprives children of fatherhood, or the love of mother, can stand or in any way attack that institution. God help us fathers and mothers to build such homes. While we are beautifying them without, keep within them the spirit of the gospel of Jesus Christ.

In this respect, I know of no better example than the home of our late beloved President Joseph F. Smith. His sons, his daughters, his wives, are true to the gospel, true to the truth. They loved and honored President Smith, but through that they love and honor that which is even greater—the truth, the gospel. His closing words to his sons and daughters, I think, are a classic. On November 10, 1918, he expressed his heart's truest sentiments to those boys and girls who stood around him saying, and mind you, these are almost his last words: "When I look around me and see my boys and my girls whom the Lord has given to me—and I realize I have succeeded, with his help, to make them tolerably comfortable and at least respectable in the world—I have reached the treasure of my life, the whole substance that makes life worth living." God sanctify those words to us that we, too, may obtain "the treasure of life—the whole substance that makes life worth living." I pray in the name of Jesus Christ. Amen.

J. R. Boshard and Elizabeth Evans sang a duet: "Thy Kingdom of Love."

ELDER ANTHONY W. IVINS

The surrender of Lord Cornwallis an event of great importance, bearing on today's civil and religious liberty—The past year the most eventful in the history of both Government and Church—Our direct contact with the great world war—The stupendous accomplishment of our Nation in the war—The need of united effort in Church and Nation—Capital and Labor must be brought together in union of interest—We must have just laws and men of character to administer them—Fewer politicians and more unselfish statesmen—God give us men who will stand for the right and for law and order in both Church and Nation.

"For the former things are passed away, and he that sat upon the throne said: Behold I make all things new."

The proceedings of the conference, my brethren and sisters, and my own reflections, as I have thought of the immediate past, and the probabilities of the future, have prompted me to read this scripture from the revelation to St. John, upon the Isle of Patmos, as a basis for the brief remarks which I expect to make this morning.

It is now 137 years since the surrender of Lord Cornwallis, and the British Army which he commanded, at Yorktown, which made possible the establishment of the confederacy of the states known as the United States of America. It was an event which meant more to the people of the world than men of the time dreamed. It is true that representatives of the three millions of people who constituted the original thirteen colonies, hoped, and expected that the system which they founded would endure, that the right of self-government would descend

to their children, that America would become and forever remain a gathering place, an asylum, for the oppressed and down-trodden of all nations, but that the seed sown at that time would within a period of 137 years result in the breaking down of kinglycraft, the crash of monarchies, and the establishment of free government throughout the civilized world was neither hoped for nor expected. It was an event of great importance to the world and particularly so to us who are members of the Church of Christ because it opened the way for the breaking down of religious prejudice and recognition of the doctrine that just as man was entitled to enjoy life, liberty, and to pursue happiness in his own way, so long as he did not interfere with the rights of his neighbor, so was it his privilege to worship the Lord according to the dictates of conscience, let him worship who, where or what he may desire.

Eighty-nine years ago the Church was organized, and since that time it has been the custom of the members to meet together on the 6th day of April in general conference, as we are assembled here today, the present date being somewhat delayed because of circumstances over which we had no control. The purpose of these meetings is to transact the business of the Church, review the past, and plan for the future, that we may determine by comparison the growth and development of the Church. The present is, of course, of greater importance to us than either the past or future, because it is our day, but our lives are so closely associated with the past and the future is of so great import-

ance to us, that we cannot confine ourselves entirely to existing conditions. By the experiences of the past, if we are discreet, we learn wisdom. The paths trodden by those who have passed away are paths of safety, or danger, to us as they have been to those who have walked in them before us. The pitfalls are marked, the shoals and reefs have been charted, and only a careless or headstrong mariner will fall into the pits, or drive his vessel upon the rocks where others have been wrecked. Since the establishment of the the Church, both Church and Nation have experienced periods of trial which have shaken the very foundations upon which they rest. There have been times when the perpetuity of the government has been threatened by war with foreign powers, and by fratricidal strife; but upon each occasion it has emerged stronger, more steadfast than before. The same condition applies to the Church. It has been assailed by enemies from without and by schisms within, but notwithstanding these efforts to destroy it, it has with each succeeding year grown stronger, extending its power and influence for good as the years have rolled by. We are now met together again, representatives of the Church from all parts of the world, where the gospel has been preached and branches of the Church organized, to review occurrences of the most eventful year in our history, the most eventful year in the history of the modern world, to consider the requirements of the Church and the Government of which we form a part and plan for the future, in so far as we are capable of doing with our finite wisdom and knowledge.

I refer to both the government and the Church because to me that which is vital to one is of equal importance to the other. Without just laws by which society may be controlled and the rights of the people protected, and honest, conscientious men to administer them, the Church cannot exist. It never has been able to exist without them; and without the influence of the Church, which teaches honesty, morality, devotion to duty, respect for the law and the patriotic support of the men who enact and enforce, there cannot, in my opinion, be stable and just government.

During the past year the Church has been brought into direct contact for the first time with a great world war. It is true that on other occasions comparatively small numbers of its members have served in the armies of our country, but never before has the effect of war been so universally felt and the people put to a similar test. Believing, as we do, in the divine doctrine of peace, as it was taught by the Redeemer of the world, abhorring the shedding of blood, believing in the universal fatherhood of God and brotherhood of man, war was abhorrent to us; but when our country called, when it became necessary to take up arms in defense of the principles for which our government stands, we responded as cheerfully and performed our part as bravely as did any other citizens of the republic.

During the past year, as has been stated, one of the most desolating scourges of sickness ever known has passed over the land. An unprecedented number of our Church members have been stricken, and many of our most useful and esteemed brethren and sisters have

passed away. During the past year the Church has lost, as you all know, its honored, esteemed and beloved president. For seventeen years President Smith had presided over the Church, had directed its policy and to a great extent shaped its destiny. We believed in the divinity of his prophetic calling, had confidence in his wisdom and judgment, felt that his example and teachings were indispensable to the welfare of the Church, but the Lord saw fit to take him, and call another to stand in his place, a new man to direct the policy of the Church in this new era upon which we are entering, in this new world, for the world of 1919 is not the same world which existed a year ago. The government, like the Church, has passed through experiences, the like of which have never before been known. No nation has ever before, within the same period of time, mobilized from raw recruits, armed and equipped, transported across the sea, furnished commissary for, trained and sent to the battle front such an army of fighting men as has the United States of America. Men may criticize that which has been done, may tell you how it might have been better done, but the fact remains that the most stupendous undertaking which the world has even known has been successfully accomplished.

One year ago the question of the courage and devotion of the American soldier, when he might reach the old world, was one of common discussion. Since the events which occurred one year ago yesterday and today, when American marines and infantry, for the first time went into action at Chateau-Thierry, that question has been set

at rest, for never before in the history of the world have men shown greater courage, greater devotion, greater self-sacrifice than has the American soldier upon the battle fields of France. Men have criticized, and will continue to criticize that splendid citizen-soldier who has commanded our armies abroad, will tell you that the success of our arms was not due to his intelligence or generalship, but it is a well known fact that no American commander was ever before confronted by conditions so difficult and weighty insurmountable and that under his leadership the war was brought to a speedy and successful termination. Men have criticized, and I suppose will continue to criticize and seek to belittle the man who has stood as the representative of the American people, and American ideals, through this critical and eventful period; will question his judgment, his patriotism, and will not hesitate to grossly attack his character in their efforts to discredit his administration, but the fact remains, and will be so written in history, that President Wilson has been confronted by the most difficult, the most intricate and complex questions which have ever confronted a President of the United States. The Lord be praised that he has managed them as well as he has.

You may ask: what has this to do with this conference and the welfare of the Church? I have called attention to the fact that we are entering upon a new era, are upon the threshold of a new world. Changes have come to the Church and many other changes will come. I cannot perceive by careful personal observation that these changes have created a ripple of confusion or dissension in the

Church. Without exception this splendid body of men who make up the presiding authorities of the Church, stand solidly behind the new Presidency, and if this condition shall continue there can be no doubt regarding the success of this administration; but let me ask you this question: Suppose that we who are nearest to President Grant and his counselors, these presidents of stakes, were constantly seeking occasion to discredit that which they do, criticising their policy without offering a better, sowing the seeds of dissension among the people, suppose that we, in order to accomplish our own ambitious purposes, were sowing the seeds of distrust and dissension among the members of the Church, how long would it continue to exist? It would soon be converted into broken fragments without cohesion or power. Not one of us, I am sure, desires this condition; and if we adhere to our past and present policy, each man and woman seeking first the establishment of the Kingdom of Heaven upon earth, and the Lord's righteousness, it will never come, but the Church will enter upon this new era with a strength and power of development such as it has never before known. What I say of the Church I apply to the Government. We need it. We must have it, and I can not conceive that we can be true to one and untrue to the other. I can not conceive that I have obligations of duty and service to my brethren and sisters in the Church which I do not owe to my fellow citizens in the State, and if I see danger ahead for my country, it is my duty to declare it as it is to ward off danger from the Church, and I fancy that I see such danger

for my country. The State, like the Church, is entering upon a new era, is upon the threshold of a new world. Without sacrificing fundamentals, old policies and prejudices must give way, selfishness, the curse of the modern world, whether it be personal, community or national, must give way to a broader, more liberal, more statesmanlike policy. The selfishness of the poor, who look with greedy eyes upon the possessions of those who, by their industry and economy, have accumulated plenty, and a desire to take it without the consent of the owner, or giving value received for it, the inordinate selfishness and greed of the rich, who grind down the poor, who shut their eyes and close their ears to the cry of the needy in order that they may add to their ill-gotten gains, are the two great elements of danger which I see for our government. Governments have been wrecked by them since the beginning of time. Why should we close our eyes to the experiences of the past? Some means must be found by which those who toil, who produce the wealth of the world, may more justly share in the fruits of their labors. By which those who have in abundance may be protected in the possession of that which is justly theirs. Unless a plan be found by which capital and labor may be brought together on a basis of righteousness, the time is not far distant when the conditions which prevail in the old world will be enacted in our own beloved country. One thing is indispensable to the perpetuity of our system of government.

It is not so much the enactment of just laws, however important that may be, as it is the character

of the men who administer them; or the best of laws, if administered by selfish, dishonest men, amount to little or nothing. What our country needs, is more unselfish statesmen and fewer professional politicians. Personally I can see little difference between the man who by sabotage prevents the harvesting of the crops of the West, where the people cry for bread, stops the wheels of the factories in the East, while the people shiver with cold, and the member of Congress who, by sabotage, under another name, obstructs legislation, stops the wheels of commerce, refuses appropriations designed to provide for the industries of the country, to feed its army, provide for its navy and render assistance to a dying world which in anguish looks on and cries for succor, and all to accomplish his own ambitious purposes and satisfy his petty spite. It seems to me that never before were the words of I. G. Holland more applicable than they are today, when we are confronted by these universal world-wide conditions, which either mean the destruction of society or its protection. He long ago said: "God give us men. A time like this requires strong minds, great hearts, true faith and ready hands; men whom the lust of office does not kill, men whom the spoils of office cannot buy; for while the rabble with their thumb-worn creeds, their great pretensions and their little deeds, mingle in selfish strife, lo freedom weeps, wrong rules the land, and waiting justice sleeps."

The Lord has spoken plainly to us who are of the Church upon this question, has told us that many are called but few are chosen. Why are they not chosen? Because

their hearts are set so much upon the things of this world, and aspire to the honors of men, that they forget this one lesson: that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled or exercised, except upon principles of righteousness; that whenever we use it to accomplish our own ambitious purposes, to satisfy our own pride or exercise dominion by compulsion over the souls of men, in any degree of unrighteousness, amen to the priesthood and authority of that man.

I believe, my brethren and sisters that this doctrine applies to men who are engaged in the administration of civil affairs, as it does to those who are engaged in work for the Church; for whether men believe it or not, the powers of heaven do dominate this earth, and woe to the man who ignores it. He will reap that which he sows, as many people in the world today are reaping the harvest from the seed which they have sown. And so my appeal to you is to put away from us all, as far as we can, personal selfishness and ambition, to desist from unjust criticism of the men in the Church, and in the State, who stand for that which is right for the maintenance of law and order, for the protection of the rights of society, that we give patriotic and unselfish service to both the Church and the State, service which is freely given; for a gift given or duty performed, if done grudgingly, counts us for little or nothing. May the Lord help us, my brethren and sisters, to look into this new world with enlarged vision, to comprehend our duties to it, and to each other, and faith-

fully perform them. I humbly pray. Amen.

PRESIDENT HEBER J. GRANT

We have been listening to truth, so we will ask the congregation to arise and join in singing John Jaques's inspired hymn—"O, Say, What is Truth:"

O, say, what is truth? 'Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be when
The proud monarch's costliest diamond
Is counted but dross and refuse.

Yes, say, what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire:
Go search in the depths where it glittering lies,
Or ascend in pursuit to the loftiest skies,
'Tis an aim for the noblest desire.

The sceptre may fall from the despot's grasp,
When with winds of stern justice he copes,
But the pillar of truth will endure to the last,
And its firm-rooted bulwarks outstand the rude blast,
And the wreck of the fell tyrant's hopes.

Then, say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er:
Though the heavens depart, and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore.
J. Jaques.

Following the singing of the hymn, President Grant said:

Usually, in our conference proceedings, the hymn is mentioned

and the first line recorded, but I would request Brother Edward H. Anderson, our clerk, to see that in publishing the proceedings of this conference, this inspired hymn shall appear in full.

Since our last meeting the vacancy caused by the death of our beloved President has been filled by my being taken from the Council of the Twelve, creating a vacancy in that Council, and Brother Melvin J. Ballard has been sustained by you here, yesterday, to fill the vacancy in the Council of the Twelve. We will now ask Brother Ballard to occupy the balance of the time in this meeting.

ELDER MELVIN J. BALLARD

Scourges have a lesson and a meaning of great significance—Testimonies of Nature—The wisdom of men cannot counteract the scourges of God—Through calamities and judgments the Lord often touches the hearts of men—Why the innocent and the good suffer affliction—The answer from the Lord who speaks through the suffering of the good, that all may repent—Let us therefore resolve to serve God better than ever that we may escape the judgments or tomorrow—Danger in material prosperity—But God is at the helm.

The circumstance which has postponed the annual conference of the Church from April until June has already been commented upon. I feel, however, that it is a matter of sufficient importance to call your attention to it again. I believe that the events that have transpired have a lesson and a meaning of great significance to the Latter-day Saints and to the world. I believe that it is pleasing to the Lord for us to contemplate these things that are occurring, and

to learn the lessons which he intends we should and, therefore, my mind and my thoughts have been dwelling upon this matter for some time past. I believe that the Lord understood exactly what was to transpire. I read in the first section of the book of Doctrine and Covenants, in the Lord's preface to this book, that he, the Lord, knowing those things that would happen in the last days, the judgments that would come, war and pestilence, etc., spoke through his servant, the Prophet Joseph Smith and addressed the whole world through this humble instrumentality, revealing the fulness of the everlasting gospel, giving command that the elders of the Church should carry this message and warning, that this is the hour of God's judgment, and that the Lord had provided the means of escape through the restoration of the everlasting gospel, and that the elders of the Church were to carry this message to the islands of the sea and to the nations of the earth. I believe, as we review the efforts of our brethren—our fathers, our grandfathers, who have endeavored to perform this duty, that they stand with their skirts clear of the blood of this generation. By thousands and tens of thousands they have gone to the islands of the sea, to the lands of the earth, to countries where they were not wanted, where they were imprisoned, and from which they were exiled, and many of them have given up their lives there, through being martyred or through disease. They have given their best. Nothing has deterred them. None of the things of the earth that are attractive to men have swerved these brethren from the

discharge of their duty; so that we have, I believe, a record that is clean and clear, and we have performed our duty towards the world.

Among those judgments which the Lord said would come—after the testimony of his servants, crying repentance to the nations of the earth, and offering the means of escape through the acceptance of his gospel—should be the testimonies of thunder, of lightning, of earthquakes, of the sea heaving itself beyond its bounds, of plague, or famine and of pestilence. I believe in my soul that the Lord is speaking to the nations of the earth, following the testimony of his humble servant. You will recall, in the forty-fifth section of the Doctrine and Covenants what the Lord said to his servant, the Prophet Joseph, concerning some of these judgments. I believe that in part at least we find a fulfilment of one of the calamities that the Lord said would come in consequence of the wickedness and the rebellion of the people against that message which the Lord delivered for the salvation of the world. You will find it in the thirty-first verse. "There shall be men standing in that generation"—the generation in which he was then speaking—"that shall not pass, until they shall see an overflowing scourge; for a desolating sickness shall cover the land." We may have laughed at that. Men have, in the past, tried to relegate the judgments of God into the realm of accident, things that have happened because of the ignorance of men. I recall, myself, reading how that the great black plague and other plagues that have infested the world have been attributed to

the ignorance of the people; and writers, modern scientists, have said, that such a thing never could happen again, because we know so much about the laws of sanitation, how to correct disease and control it; and they have told us that such a scourge could not occur in this day. We stand at the zenith of our knowledge; never before have men known so much about bacteriology and sanitation; and yet coming from unknown quarters, and making its way—men do not know how—from city to city, from individual to individual, there as come upon the world this dread affliction that has affected us so that our general conference had to be postponed. I believe in my soul that it is the Lord speaking, even as he has spoken before, when men undertook to build so they could preserve themselves against calamities. When they built a tower to reach so high that the floods of the earth could not touch them, he was greater than all their towers. He stands above all man's feeble efforts to protect himself from the calamities and judgments that are going to come upon the children of men, if they do not repent. You recall how that after the building of what was termed the "non-sinkable ship," the great *Titanic*, it sailed away from the shores of England, with a boast in the lips of the men and women who drank their toast to the wonderful achievements of men in building a non-sinkable ship. Little did they think that in a few hours that great ship would strike an iceberg and go down to the depths of the sea.

So, no man has been able to build so well, and no man has yet acquired knowledge and informa-

tion so that he can secure himself against the hand of the Lord, if he desires to reach him and touch him; for we stand helpless before him. Physicians have discussed the subject of the influenza-pneumonia scourge, and have adjourned their meetings unable to decide just what it is. They have called it the "unknown disease," or the "X disease." Ordinary nurses have been more successful than skilled physicians in preserving the lives of many. The deaths that have occurred in the world are appalling. Recently we learned that in India alone there have been more than six million persons who have died with this affliction. When I have contrasted the results among the Latter-day Saints, I believe that I am safe in saying that no community in the world has been touched so lightly as the Latter-day Saints. There are three hundred thousand people living in Portland, Oregon, and I remember that it was reported that two thousand persons perished there during the influenza epidemic. So there were twice as many deaths from that cause in Portland, last year, as there were in the entire Church of Jesus Christ of Latter-day Saints, and its population is certainly greater than three hundred thousand. Yet Portland had a record, according to the statistics, lower than most of the cities in the United States. My heart was touched, because many times we had to administer the last rites for those who did not belong to the Church. The morgues were full, and there were not enough ministers to conduct the services. I remember being greatly affected when we put into one grave three beautiful children, from one family, and laying mothers into the

graves, who were taken away from their children, who were greatly in need of their help.

I recall one circumstance when at the cemetery three funerals were being conducted at the same time, and we were so close together that we had to wait our turn in giving the opportunity for each group of mourners, peacefully, to lay their dead into the ground. My heart was touched, I say, as I listened to the wail of grief that came forth from each group of mourners as the last rites were said. I withdrew behind a little clump of trees and cried earnestly to my Father in Heaven to know why innocent children should perish, why mothers should be taken away who were needed in their families—good, true Latter-day Saints, many of them. I received an answer which was satisfactory to my soul, and it was that this was the judgment of God, even as he had said that his judgments would be poured out upon the nations of the earth, if they did not repent; that the Lord was speaking to the children of men, because the day of the coming of the Redeemer was nigh at hand, and men could not live in their wickedness and see him. They must repent or they shall perish, and the Lord was trying to touch the hearts of the children of men through this judgment.

But why the Latter-day Saints—why should they be afflicted? They have received the message of the gospel, or their fathers, in foreign lands, and have, in a measure at least, accepted of the means of escape from these calamities. Then the words of one of those revelations came to my mind, which was fully satisfactory to me. I refer to the ninety-seventh section of the

book of Doctrine and Covenant with which perhaps you are a familiar. You will find in the twenty-second verse what I am now reading:

“For behold, and lo, vengeance cometh speedily upon the ungodly—and who shall escape it?”

“The Lord’s scourge shall pass over by night and by day, and the report thereof shall vex all people; yet shall not be stayed until the Lord come.”

In that connection I want to read you something from the fifth section of the book of Covenant dealing with this subject; for, let us not say to ourselves that we are out of the woods, that the trouble is past, and no more trouble will come. I would to the Lord that we had arrived at that state, when this would be possible but we are not there yet. You will find here in the nineteenth verse of the fifth section:

“For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, until they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.”

That is the word of the Lord. Now I do not understand that the plague of influenza shall continue until the Lord comes, but I do think that one form or another of chastisement shall follow, with seasons for repentance, for the preaching of the gospel, and crying to the nations of the earth. “Will you now listen unto the Lord,” and if they shall not listen then another affliction will come until men shall either repent, or they shall perish. For these are

the last days, the days preceding the coming of the Redeemer, and he will not come when the wicked stand and flourish. Reading again from the ninety-seventh section:

"For the indignation of the Lord is kindled against their abominations and all their wicked works."

Now here is the answer for ourselves:

"Nevertheless, Zion shall escape, if she observe to do all things whatsoever I have commanded her.

"But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire."

My brethren and sisters, why should we hope to escape, who have been baptized into this Church, yet ignore the commandments of the Lord? For there are among us those who do not keep the Word of Wisdom, some of us do not pay our tithing; we do not sanctify ourselves by adding unto our faith, virtue; to virtue, knowledge, to knowledge, temperance, and patience, and godliness, and brotherly kindness. Why should we claim exemption—we who know the truth, we who have been warned, we who will testify that we believe God has spoken—why should we escape if we do not keep the commandments of the Lord? And I say this with a feeling in my heart of deep appreciation that the Latter-day Saints are, notwithstanding all this, the best people in the world; and I have received a witness to my soul that the innocent children and faithful Latter-day Saints were not taken because they were wicked, or because the families that were touched needed to be chastised more than others, but that the Lord was speaking through those who

have been taken—these one thousand and who have gone from us. The Lord is speaking through them to the whole Church, crying repentance unto us, calling us to set our houses in order, to keep the commandments of the Lord.

When I read that wonderful statement in the concluding verse of the revelation known as the Word of Wisdom, wherein the Lord promised that those who would seek to keep these commandments, that he would make them immune, that the destroyer should not destroy them unnecessarily, before their day and time. As I read the statement that those who were guilty of the excessive use of tobacco had fallen easy victims to the influenza, I thought that the Lord, in giving us the Word of Wisdom, was trying to make the Latter-day Saints immune, so that they might stand in the midst of the plagues and judgments that are to come. We will not escape them; we will be touched by them; but I want to testify to you that when the Latter-day Saints turn to the Lord and keep his commandments, and serve him in all things that have been required, these judgments shall not harm us; and our loved ones shall not go from us until the day appointed for them to go has come. But if we shall be touched, it is because the Lord is preparing us to stand in our places to be a light among the nations of the earth, the salt, the very savor of the world; and we cannot be that except we keep the commandments of the Lord.

So in my own mind and soul, I have resolved that I am going to serve God better than I have ever done; that I am going to learn this lesson, that I do not want any more

whippings; that I want to be willing and amenable today, so that the judgments of tomorrow need not fall upon me. I know that many of our brethren and sisters who have perished were worthy to go; and those who need repentance have stayed, that they may repent. I pray in my soul that the Lord will comfort and bless those who have been bereaved; for he knew whom he could touch. Many who have suffered the loss of their loved ones have been able to endure it, because they had faith; and had it touched other families, it might have wrecked them. The Lord knew who could stand this affliction, and so he has administered it, I believe; for the wise purpose of calling us unto him, calling us back to the standards of our fathers.

I glory in the achievements of the past. I glory in the material growth and development of this Church. It shall not suffer under the administration of the man whom the Lord has called now to lead and direct the affairs of this Church; for he is competent fully to take care of those matters. But I do feel, brethren and sisters, that there is danger that in the material growth of this Church we may lose sight of the other features that are more essential. I feel there is danger, in the midst of this material prosperity, that we may be disposed to build ourselves up financially rather than to devote ourselves to the accomplishment of the great work that the Lord laid upon the shoulders of our fathers, namely, to convert the world and to save ourselves. The financial prosperity that has come to the Latter-day Saints is but a stepping-stone, if we only consider it properly, to prepare us to fulfil the

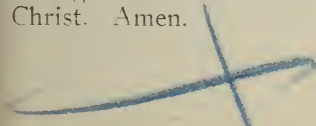
great obligations that rest upon us and not to excuse ourselves from carrying the message of the gospel to a world whom the Lord is thrashing, and whom he will thrash. Let us prepare our hearts to go when the time shall come, and make that kind of sacrifice our fathers have made, and do our part in spreading the truth among the nations of the earth. This is my earnest desire.

I bear witness that this is the Lord's work; that he is at the helm. The light is in the ship, and it will go steadily forward. I know, as I know that I live, that this is the work of our Father. I know that Jesus Christ lives, that he is the Redeemer and Savior of the world. I know it as well as I know that I look upon your faces today. When the day shall come that, like Thomas of old, I may thrust my hand into his side or feel the print of the nails in his hands and feet, or like Mary, I may bathe his feet with my tears, I shall not know any better than I know it today, for I know that he lives, that he is the redeemer of the world and that he did speak to the Prophet Joseph Smith. I know that this is the Lord's work; that he is in it, and it will rise triumphant and go forward.

My heart rejoices in the privilege of being identified with this work. I feel thankful that I have the confidence and the love of my brethren, and oh, my heart rejoices that I do have their love and confidence. I felt very humble in my soul when President Grant informed me, as I stated yesterday, that the Lord had made it known to him that I should continue my labors in the ministry, and that I should be one of the special witnesses of the Lord Jesus, and I said

"President Grant, if I thought I could be worthy to be one of the special witnesses of the Lord, Jesus, it would be the happiest moment of my life; for I esteem that the highest honor that could come to man."

But my ideal of the kind of men they ought to be was so great, and I found myself not measuring up to that standard, which I have in my own mind. Yet, with the help of the Lord and the patience of my brethren, I will do as I have said: I will try to be what you want me to be—a servant of the people; and with all the power and strength of my mind and soul I shall try to be faithful to this trust and to be a worthy representative of the Lord Jesus in the earth. I feel small; I feel little; I feel insignificant; but knowing, as I have known through the thirteen years that I have spent in the missionary field, that the Lord will help the weak and make them strong, I depend upon him and your love, your fellowship and your support. I know this work will go forward. I know that the spirit of the prophet now rests upon the president of this Church; that is my witness and testimony. The dogs may bark, but the grand, majestic Caravan, the Church of the living God, will move on triumphantly. God bless it forever and ever, and help us to keep loyal and true to it and put ourselves in the way so that we may receive the divine favor of our Father and escape the afflictions of the world. If we shall be faithful and true, I know that every promise and blessing that has been pronounced upon our heads will be realized and verified, which may God grant in the name of Jesus Christ. Amen.



The choir and congregation sang: "For the strength of the hills," and the benediction was offered by Patriarch Frederick A. Mitchell.

AFTERNOON SESSION.

The conference was called to order at 2 o'clock by President Heber J. Grant who presided.

The choir and congregation sang the hymn: "Do what is right."

Prayer was offered by Elder Lemuel H. Redd, Jr., president of the San Juan stake.

A quartette composed of Brothers Neilsen, Christensen, Plumeyer, and Holdaway sang: "Lead, kindly light."

ELDER JOSEPH FIELDING SMITH

Changes in life must come—Convinced of the divinity of the mission of Joseph Smith—The Solemn Assembly an inspiring sight—Order of the Church in choosing a President—Testimony.

My brethren and sisters, I have feelings of mingled sadness and joy in standing before you this afternoon. This conference, and the remarks that have been made by the various speakers, have brought to my memory many scenes of the past and I feel rather tender in my spirit. I realize perfectly that time is passing, that man's probation here, or, his days upon the earth, are limited, and when his work is finished, in the natural course of things it is to be expected that he will be taken home. I accept the changes that come, rejoicing in the

fact that the gospel which we have received is true. Changes of necessity must come, conditions vary, from day to day, and new scenes are bound to present themselves as time rolls on.

All my life, from my earliest recollection, I have accepted the mission of the Prophet Joseph Smith, believed in him, and accepted him as the servant of the Lord who was called and appointed to usher in this dispensation, known as the Dispensation of the Fulness of Times. Clothed with power from on high, he was sent forth to declare the principles of the everlasting gospel to a perverse world that they might, through repentance, come unto God and receive salvation in his kingdom. This great truth has, I say, always, from my earliest recollection, found an abiding place in my heart, and I have accepted every change that has come unto the Church until this time; and now I find myself still in harmony with the work, with the sentiments of the Latter-day Saints, with my brethren who preside, because I am convinced in my heart that this is the work of God.

It was an inspiring sight that we beheld yesterday forenoon in this building when the brethren holding the priesthood in the various orders thereof were called upon to stand and express themselves by vote, either in favor of or against the presiding officers. I voted with full purpose of heart and with the determination, with the rest of you, to uphold and sustain the constituted authorities, to stand by them, because I realize that they hold the power and the priesthood which has descended from the day of the Prophet Joseph Smith,

which the Lord has said will continue upon the face of the earth until the end of time, and even then it shall not be taken away, for this priesthood is eternal.

No man can preside in this Church in any capacity, without the consent of the people. The Lord has placed upon us the responsibility of sustaining by vote those who are called, to various positions of responsibility. No man, should the people decide to the contrary, could preside over any body of Latter-day Saints in this Church, and yet it is not the right of the people to nominate, to choose, for that is the right of the priesthood. The priesthood selects, under the inspiration of our Father in heaven, and then it is the duty of the Latter-day Saints, as they are assembled in conference, or other capacity, by the uplifted hand, to sustain or to reject; and I take it that no man has the right to raise his hand in opposition, or with contrary vote, unless he has a reason for doing so that would be valid if presented before those who stand at the head. In other words, I have no right to raise my hand in opposition to a man who is appointed to any position in this Church, simply because I may not like him, or because of some personal disagreement or feeling I may have, but only on the grounds that he is guilty of wrong doing, of transgression of the laws of the Church which would disqualify him for the position which he is called to hold. That is my understanding of it.

I am glad to say that in raising my hand to sustain the authorities of the Church I can do that consistently and with pleasure, because I know that the men who are

called to preside in the name of the Lord are qualified, and are chosen by divine revelation. There was a time in the history of the Church when doubts arose in the minds of many of the people at the time of the disorganization of the presidency of the Church. Such a thing as the disorganization of the First Presidency had never occurred before, and many of the people were in doubt as to just what action should be taken. They wondered what the result would be. They were not acquainted, as perhaps they should have been, and as we are today, with the revelations which the Lord had given in regard to matters of that kind. Therefore, doubts arose in their minds. Men assumed authority and stood forth before the people demanding their attention and claiming the right of presidency. The matter, however, was properly settled by the vote of the people, and President Brigham Young, whose right it was, was sustained by the vote of the Latter-day Saints to stand at the head of the Church upon the earth. And yet it became necessary on that occasion, while President Young was speaking to the people, before the vote was taken, for the Lord to make it known by a manifestation that he was indeed the successor of the Prophet Joseph and that the mantle of his predecessor had fallen upon his shoulders. Such a thing as that is not required today because now we have learned the order of the Church; we know what the revelations declare. We know just what will follow in case of the disorganization of any quorum of the priesthood, and the people are not in doubt. There is no reason now

for us to be at cross purposes, to have a misunderstanding, to let doubts arise in our minds in regard to these matters, because everything is clear and everything will be followed in the order which the Lord has appointed. Now we move smoothly in the path of duty and accept the word of the Lord as it has been made known and as the understanding has been impressed upon our minds, due very largely to the experience of the past.

I am grateful and thankful for a testimony of the truth, notwithstanding the fact that the presence of this vast congregation in conference assembled and the remarks that have been made, bring to me thoughts and reflections that touch my heart, I have feelings of pleasure and of joy beyond expression in the knowledge that I have that the Lord has established this work and that it will endure upon the face of the earth and shall not be destroyed, it shall not be given to another people. It is here permanently and shall remain until the Lord has finished his work among the children of men; and then it will continue, for it is everlasting and shall never be destroyed. I know just as well as it is possible for me, I believe, to know in this life, that Joseph Smith was a prophet of God. There is no doubt in my mind in the least that Brigham Young was called and appointed to be his successor and that he presided over this people by the will of God and was filled with the spirit of inspiration and prophecy. So likewise it was with President John Taylor, President Wilford Woodruff, President Lorenzo Snow, and all others who have pre-

sided, and so it must be unto the end. The Lord will not permit any man to reach he presidency in this Church who is not prepared, who is not worthy, and whom he does not want. We may be assured of that. And, therefore, I find myself, I say, in absolute harmony with you in the order of the priesthood, in the doctrines of the Church, the revelations as they have been given unto us from the beginning, and I trust and pray that always I may have that spirit and be found faithfully laboring in the discharge of my duty as an officer and member in the Church in the salvation of souls, is my prayer in the name of Jesus Christ. Amen.

ELDER GERMAN E. ELLSWORTH

(Retiring President of the Northern States Mission.)

I am deeply grateful, my brethren and sisters, for the privilege of bearing my testimony to you concerning the work of the Latter-day Saints. It is my testimony that this work has been established by our Father in heaven, that he has selected men on the earth to fulfil certain positions, and they have been acknowledged of him inasmuch as they have done their duty. I have now had the pleasure of filling two missions. I remember well when called to go upon my first mission, how I looked forward with great joy to my labors in that field.

I remember from that field of labor I was shown in vision that I would not be home very long until called upon another mission, and despite, perhaps, my own efforts toward another line, that call came, and when one of the prophets of the Lord said to me that I was wanted

as a missionary in the Northern States mission, I told him I would go, and I can feel now the joy and happiness that filled my heart. Before going upon that mission, in fast meeting, one of the good members of the ward manifested in tongues: "My servant German E. Ellsworth has been called by my authority, and acknowledged of me, as a missionary to the Northern States." That much was given to the congregation in the interpretation, but there was a part of that manifestation that was never given to the congregation, that has always been a source of joy and happiness to me during the past sixteen years. It has been a great help to me in talking to young missionaries, who sometimes had the idea that they had been called just by some bishop, to go on a mission. I have without hesitation told them that every single one of us has been called by men, bishops, stake presidents, apostles and others in the Church, but our call had come finally from the president of the Church of Jesus Christ, who was God's mouthpiece in the earth, and that all who are called would be acknowledged by the Lord wherever they went, if they would go and do their duty.

As I stand before you now there comes to my mind a dream of my boyhood, wherein I might have desired many things and planned many things, but I can remember that my prayers always ended: "Father, above all thy blessings, grant me the privilege of being a teacher of righteousness and a preacher of the gospel of Jesus Christ." That desire and prayer has largely been fulfilled, having had already eighteen years of pleasure and happiness in preaching and teaching the gospel in company

with hundreds of the best men and women of the earth. I remember the time standing in the dusty road of California alone, hungry and weary, having almost gone to the limit of my strength, when my eyes opened, and standing by my side as a messenger of our Father, and if the influence of his presence had not been strength enough for me to lean upon—I was close enough to have put my hand upon his shoulder. I have known other missionaries in the field who have been weary and discouraged who have likewise had their eyes opened to see the fulfilment of our Father's promise that he will send his messengers before our face and lead us to the doors of those who are prepared to receive us. I bear witness, my brethren and sisters, that our Father has fulfilled this promise in my life and in the lives of the missionaries who have labored with me. There have been one or two special lines of missionary work that have been sources of great joy and happiness to me in my labors.

Shortly after going to the Northern States Mission I received an impression of the Lord concerning the Book of Mormon, of which I would like to bear testimony before the Latter-day Saints. It came to me as strong as if someone of my fellow missionaries had told it to me, that the Book of Mormon had been given of the Lord as a witness to this generation and that if we would remember it, that we could come out from under the condemnation that, as we are told, rested upon Zion; and then I recalled reading in the Doctrine and Covenants in the 84th section, beginning with the 54th verse, where-

in the Church and some of the early leaders of the Church, because of their unbelief in the Book of Mormon, I take it, were under condemnation and would needs remain so until they repented and remembered the new covenant, even the Book of Mormon. It was not long after that until, with the co-operation of two other missions, we published 10,000 Books of Mormon in Chicago, followed the next year by 12,000, and the following year by 27,000. The interest had so grown that bids were secured from New York, Chicago, Philadelphia, Boston, London and Japan for a 100,000 edition, with Chicago the lowest bidder. This perhaps is the largest number of that sacred record to be printed at one time. In all, 250,000 Books of Mormon were printed in Chicago before it was taken over by Zion's Printing & Publishing Co. We have distributed 130,000 Books of Mormon in the Northern States mission, 90,000 of which have been sold, and it is my testimony that every man and woman who has taken to heart the distribution of the Book of Mormon, taken to heart the teaching of the Book of Mormon, and the pointing out of the gems in that record to the people of the earth, have made a more wonderful growth than any other missionaries in the field. I can look back now over the mission and call to mind the young men who have taken hold of it with a vim and gone before the people, bearing witness of it, that the Lord was with and blessed them above all other missionaries.

I remember while standing on the Hill Cumorah, of hearing these words, "Push the distribution of the record that was taken from this

hill, for it will help bring the world to Christ;" and as the Bible has "Christianized," as we term it today, many nations, so also will the Book of Mormon bring the world another long step towards membership in the Church of Jesus Christ of Latter-day Saints. I went immediately to Palmyra and secured postcard pictures of the hill and sent one to each of my missionaries, writing on each one the words suggested to my mind and the missionaries caught the real spirit of it and made that year one of the largest in Book of Mormon distribution we made in the Northern States.

One other feature of missionary work in the Northern States from which we have drawn a great deal of joy and satisfaction has been the genealogical work among the Saints. Seventy per cent of the families in the mission have been induced to make and keep a family record, and many families have contributed in the last four years, through the Relief Society, under the direction of Sister Ellsworth, about ten thousand names for temple ordinances. This work has brought a wonderful spirit of unity and good feeling one toward another, and has drawn the hearts of the Saints nearer towards the gospel than anything that has been done.

I am happy to have had the privilege of associating, so closely, with the men whom God has honored in the earth to be the leaders of his people. I can feel now the hand of President Smith upon my back and hear his words when I was going away upon this mission. When I told him that I had desired from a boy to become a physician he said: "Never mind, my boy, you

go on this mission, and we will make you a minister of righteousness and a savior of the souls of men, instead of the body." And his "The Lord bless you, my boy," which was repeated last October has been worth more to me than the treasures of the earth.

I now bear witness to you, my brethren and sisters, that President Heber J. Grant is the prophet of the Lord; for my Father in heaven bore witness to that fact in my soul so that my heart could easily follow my hand from President Smith to President Grant, as the man to stand at the head of the Church of Jesus Christ of Latter-day Saints, and all those who will follow the counsel of those who are called now to preside over them shall be acknowledged of the Lord in their labor.

It has been a source of happiness beyond my language to describe to labor with 1500 young men and young women who have been appointed to labor in that mission. Out of that number only three have stumbled in the path, and even they have been reclaimed to live of honor and integrity in the Church. We have had sorrow in the death and burial of five: two in the last year, from this dreadful malady, influenza, the other three over the remainder of our time there.

I rejoice in my testimony of the gospel. I rejoice in the power and influence of my Father, that I have felt in times of need. I rejoice in the measure of success that has attended us in our labors, and for the privilege of laboring so closely in connection with the brethren who have been honored of God to preside over the Church of Jesus Christ

of Latter-day Saints. I know that God lives, I know that Jesus Christ is the Son of God, beyond all shadow of doubt. I have known that from my boyhood, and there is no witness in my soul so great as that Christ is the Son of God, and that this is his work. My testimony is that Joseph Smith was a prophet of God, called by our Father to be the instrument in his hands in establishing the Church of Jesus Christ of Latter-day Saints. It is my testimony to you that the sweetest thing in all the world is to be a witness of the truth or an instrument in the hands of God in bringing men and women to the light that has been restored to the earth for the salvation of the souls of men. God bless Zion. Help us, in this hour of darkness and distress to arise and magnify our callings, and be a light set upon a hill that all the world will rejoice in this dark hour. God bless those who preside over the Church. Give them power and influence, and may they feel our sustaining influence and our uplifted hands supporting them, until the glory of God rests upon Zion, I pray, in the name of Jesus Christ. Amen.

ELDER WINSLOW F. SMITH

(President of the Northern States Mission.)

In listening to the testimonies that have been borne during this conference, I feel that I have been benefited and I feel more than ever before the responsibility of the calling that has come to me. I have never doubted the divinity of "Mormonism," so-called. I have never doubted the standing of the men called to preside. I have never hesitated to give unto them the

greatest support that I have had, and I feel, in standing here today, to bear my testimony to you, my brethren and sisters and friends, that I do so with the support of these men that I have supported.

Today in coming to this meeting I met a friend on the car who said: "How do you like to tear up home and go away?" I said: "I don't like it from the idea of tearing up home, but I do like it when it is in the line of my duty." I have always felt, my brethren and sisters, that the mission work of our Church is a source of its great strength. I have felt, ever since my experience in the mission field, fourteen years ago, that I was a better man for having gone and for having labored, and have said, time and time again, if no soul under heaven was benefited by my missionary experience, I, myself, was benefited, for I had joy, comfort and happiness and I had brought unto me an appreciation of the Church of Jesus Christ of Latter-day Saints that could have come to me in no other manner.

I tell you, my brethren and sisters, that ours is essentially a missionary Church; that unto us, a little handful of people, compared with the inhabitants of the earth, has been given the responsibility and the calling of preaching the gospel of Jesus Christ unto the whole world; and I tell you, my brethren and sisters, and I say it in earnestness and in candor, that the members here at home who are not doing their duty, who are not striving to teach by precept, by example, to those with whom they come in contact, are not measuring up to the full measure of their calling, and they are not getting the joy out of life that they are entitled to.

My work in life, since coming home from the mission field, has taken me into many of the stakes of Zion, and I have always made it a rule to attend service wherever I have been, and have found in the services where I have gone that the Spirit, the same that I knew in the mission field, was to be found. I have felt when called upon to speak to the Saints that I have spoken with the same freedom and the same help that I enjoyed while in the mission field, and I say this now, and in all candor, that I have enjoyed it. I have met many people not of our faith and have rejoiced that I had the knowledge to talk to them fairly intelligently on the principles which we believe in.

I say, my brethren and sisters, there are too many of us inclined to stand back. I love to say with Paul: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth." I feel this in my very being, I rejoice in it, and I take pleasure in every opportunity, regardless of who the person may be, of talking on the principles of the gospel, as I believe them. It brings me joy, and I see it gives them light, it opens their eyes, and I know of occasions where people have been turned toward us and our people through my weak effort. I don't mean by this, brethren and sisters, that every time we meet with a person accidentally we must immediately burden him with the principles of the gospel, but I do mean that every time the opportunity presents itself by some person putting "that little question that comes," that we should be ready, and not only ready, but willing to let that person know what "Mor-

monism" is and where we stand in regard to the Church.

If we will cultivate faith, if we will humiliate ourselves, if we will strive to do our duty, if we will study and prepare our minds, when that opportunity does come we will be ready, and our readiness and our doing will surprise us and, as I have said before, give us far greater joy than we have ever dreamed of. Only a month or two ago I stayed in a hotel in a neighboring state until one o'clock in the morning talking our religion with a man who had never heard it, and I tell you, brethren and sisters, it was a pleasure, it was a joy, when that man said to me: "I am mighty glad that the things that I had heard of your Church are not true. I like you, I like your way, and I am going down into your state when I get nearer to it sometime and see what you have really done there." Now, that is only one opportunity. We have them every day or two and the opportunity is here right in our own state. Those of our associates whom we meet would be glad and willing to learn if we would put the question up to them in such a manner that they could not resist it. As we are walking along the street, one can say: "Why, there is that building, one of the oldest buildings in our town, that was built by so and so," and immediately the opportunity is there for a little explanation.

Brethren and sisters, it is the greatest work in the world. There is absolutely no sacrifice that we can make that we should consider too great, in working in the vineyard of the Lord. It is the greatest thing on earth, and right now, today, is our time, the opportunity

is ours, and not only the opportunity but the responsibility is ours to preach the gospel of Jesus Christ to the nations of the earth. I thank the Lord that I have been called again to go into the mission field, and I pray that I may be worthy, that I may measure up to the standard, that I may go forth in humility and with prayerful heart, that I may study and learn, and that I may follow brother Ellsworth in the work and carry it on as well as he has done in the mission field.

I support the brethren who have been called and whom we have sustained. I am back of them in their every act. I do not question them. I am confident that they are servants of the living God, and the little help that I may give will be as nothing, but it is there, and it is theirs. I want to do my share, and I believe in doing this, that they will support me, that they will help me; and, though I will be some distance from here, from the center stake, that their spirit and their prayers will be with me and help me. And, so, my brethren and sisters, I pray God to help us to appreciate our calling and our responsibility. I pray that he may give us his Spirit, that through it we may work and never tire, that our efforts shall never cease until the gospel of Jesus Christ shall be proclaimed to every man and woman and child on the earth; and, brethren and sisters, if we will do our share God will bless us and make us happy. I ask it in the name of Jesus. Amen.

PRESIDENT HEBER J. GRANT.

They say "Mormonism" dies out in the third and fourth generation. You have just been listening to one of the fifth generation.

President Grant referring to the old saying that the third generation would apostatize from the Church remarked that the people had just been listening to the fifth generation—Winslow Smith. His line runs as follows: (1) Asahel Smith; (2) John Smith; (3) George A. Smith; (4) John Henry Smith; (5) Winslow F. Smith.

The President then referred to the fact that the present Presiding Patriarch of the Church is the sixth generation. His line runs as follows: (1) Asahel Smith; (2) Joseph Smith; (3) Hyrum Smith; (4) John Smith; (5) Hyrum F. Smith; (6) Hyrum G. Smith.

ELDER GEORGE W. McCUNE

(President of the Eastern States Mission.)

My dear brethren and sisters. It is indeed an honor to stand before such a vast congregation of Latter-day Saints, and I earnestly desire your faith and prayers that the few words I utter in your presence may be acceptable to the Lord. As our colored brother would say: I feel "powerful weak" in standing before you. I feel weak in myself, but I realize that my strength is in the Lord. I have not been called to this position of my own seeking, but, having been called by the servants of the Lord, I have put my trust in God and feel determined to go forth and do the very best I can. I know that if I do this all will be well; for, as expressed by our beloved president yesterday morning, surely the Lord God will make no requirements at the hands of his servants except he provide a way for the fulfilment or accomplishment of that thing; and so, with

the help of the Lord, I am going out to preach the gospel in the Eastern States mission. I feel that the paramount thing for us as Latter-day Saints today is the preaching of the gospel to the nations of the earth; and, as explained by elder Ballard here this morning, the chastening hand of God has been outstretched in the world, the Lord has been speaking to us through these terrible afflictions of war, famine, pestilence and diseases, and surely the Lord will expect his servants to be there crying repentance unto these people when they are humbled in their spirits, when they are ready to turn to him. The Lord will expect us to be there crying repentance unto them, giving them the opportunity to go in at the gateway. I urge upon you to be ready to make the sacrifices that are necessary to take this great message to the nations of the earth.

I was very much gratified the day before I left New York, when one of the elders who is to accompany elder Smith to Europe came to me and said that his brother, who has been a prosperous farmer in Wyoming, sent word to me that he had leased his farm out and was coming to the Eastern States mission, bringing his wife and daughter and two sons, all of whom would be engaged in the missionary work. I honestly believe that this man is investing his earnings, his profits, his time, and his talents, in the most judicious manner possible. It may be that his associates, in the town where he resides, will make more money within the next few years, but still I believe that this good brother has acted wisely and that his investment will bring him greater dividends, they will bring him greater returns from every

standpoint, except that of mere money. I believe he will so establish his family in the Church and kingdom of God that great blessings will come unto them for generations to come, through this mission he is taking.

My brethren and sisters, I know that this is the work of the Lord that we are engaged in. God has revealed this unto me. The Spirit of the Lord has testified to every fibre of my being, and to my soul that Joseph Smith is a prophet of God, and those who have succeeded him in the presidency of our Church are his rightful successors that Heber J. Grant today is the mouthpiece of God on earth. Having called me to this position, I gladly respond, and though it seemed like a great sacrifice at first I feel, as expressed by Elder Smith to rejoice that the Lord has called me; and now that the first step has been taken, and I have broken loose from the influence of the world and have partaken of the spirit and the joy of missionary work, I feel grateful to my father in heaven that I have been considered worthy to take this mission. I am very glad indeed that I am going. I want to assure my brethren of the First Presidency and the Twelve, and all of the presiding brethren, that they have my hearty support, that they have my love and my friendship. The same is true of you, my brethren and sisters, and all mankind. Toward you I have nothing in my heart but love and good fellowship. I pray that God will bless you and that he will bless me and give me the spirit of my calling; that when your sons and your daughters shall come to the Eastern States mission, that I may have wisdom to give them in-

structions that will make them strong in the fight for truth and righteousness. Brethren and sisters, support me to this end, and I know that this thing will be accomplished.

May God add his blessings to all that has been said today, that our hearts may be made to rejoice, that the young and the old may be able to stand up and say, as one of old has said, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God." I pray that this may be our happy lot, that we may be firm in the fight for truth and righteousness, and I pray for these things in Jesus' name. Amen.

ELDER WALTER P. MONSON

Retiring President of the Eastern States Mission.)

While walking down Broadway, one day, a newsboy ran into me. I asked him if he could not see me, and he said: "I can see you with my naked eye." I am inclined to think that President Grant also can see me, though I get in the back end of the gallery.

I assure you, my brethren and sisters, that this is a very pleasurable opportunity, afforded me this afternoon to mingle my humble testimony with the testimonies that have already been borne during this conference. I uphold and sustain the work of the Lord with all my heart. The Spirit of the Lord bears witness to my spirit that what was done in our forenoon meeting yesterday is of the Lord. I have always taken great pleasure in standing before the public committing myself to my public utterances. Therein, I believe, lies

much of the strength of the Church in the developing of integrity of heart and character which stands for right. I, too, have spent a number of years in the ministry, years that have been the happiest of my life. In the year 1898, I was called, not by receiving a Box "B" letter, but called by President George Q. Cannon in a conference that was being held in Franklin, Idaho. I was set apart within a few minutes after the call, and was told that my place was in the Northwestern states. One month after the call I was pursuing my labors. After completing my mission there, to the satisfaction of those who presided over me, I returned to my home, entered into pursuits of life which I had chosen, and was allowed to remain home nine years, when the call came for me to go to England. I labored there upward of two years and found increasing joy with the increasing time spent in the service of the master. After completing that mission I was at home twenty-eight months, when the call came again to break up home and go to the Eastern States. My brethren and sisters, I can not tell you the humility which I felt, and the timidity with which I entered upon my labors. It seemed to me that if there was ever an attempt to fit a square peg in a round hole, the attempt was being made on that occasion. Yet, I have endeavored to perform my labors to the best of my ability, and if I have made mistakes it should be accredited to the human weakness which we all have. In my last missionary labors I have felt even greater joy than I felt on my two preceding missions. I want to be one with the Latter-day Saints at home or abroad, wherever I am. I

rejoice in the testimony of the gospel which the Lord has instilled into my heart, and which I feel has influenced my life for good, that has awakened within me the consciousness of right and wrong. I have observed, in my past life, in fact, it was one of my earliest observations, that when the Lord called any one to any position in his work him he qualified. How many of us have seen bishops and stake presidents called in their young manhood and who, upon assuming their duties, have stood solidly and equal to the task that has been imposed upon them. They have been able to counsel in righteousness those who, from a standpoint of years, are old enough to be their fathers and their grandfathers.

I bespeak for Brother McCune in his appointment as mission president the support of the Saints and the missionaries of the Eastern states mission, which is now upon the verge, I believe, of a tremendous and beautiful growth. We have had nothing to do with the publication of the literature of the missions of the United States, such as has been the experience of and as reported by President Ellsworth, but we have opened up a number of branches. We have worked diligently, though our reports may not show what other mission reports might show. It must be understood that the intolerance of the United States seems to have been crowded into the northeastern part, and I do not know where it can go unless it sinks into the ocean after a few more years' efficient work there. We have met with a great deal of opposition. The Lord has sustained us. Our young men, many of them, say they have come to the mission field to gain a

testimony—I can not believe this, my brethren and sisters, though that is the method of their expressing themselves—I believe every son and daughter of the Lord who has been born under the covenant, with the promises of the covenant upon their heads, that they come into this world with nobility of spirit and with a testimony which requires only development. That development can come by the service which we devote to the blessing of our fellow men and the establishing of the work of the Lord among our heavenly Father's children. My heart is filled with joy and gladness in knowing that I have kept close enough, at least, to the prescribed rule of the Church, to retain my testimony. I know that God lives, that he is a rewarder of them that diligently seek him. I know that his hand is over this people; even though trials may come which might seem difficult to surmount, he will bear us off triumphant in the decree that we will place our whole-souled dependence upon him. I bear testimony that Jesus Christ is the savior of the world, the only begotten of the Father in the flesh; that he died for mankind and that he has given unto us a plan of life and salvation, which plan is being advocated in the world today by those whom the Lord calls as missionaries, as well as those who preside and preach at home. I also bear witness that the powers of the Holy Spirit have not been abridged or abrogated, that they are as manifest in the Church today in the healing of the sick and the raising of those who are downcast in spirit, restoring their souls, leading them in the ways of peace and happiness, as it was ever its mission to do

in any former generation. I bear witness to you and solemnly testify that if I know anything whatsoever in this world, I do positively know that Joseph Smith was a prophet of the true and the living God, raised up in our day and time for the ushering in of the dispensation of the fulness of times, when all dispensations of the past shall be brought in with their especial and peculiar blessings. I bear witness to you that those who have succeeded the prophet Joseph Smith were also prophets, seers and revelators, upheld and sustained by the power of Almighty God. I bear witness to you today that Heber J. Grant, whom we have voted to sustain, as the leader of this Church, is the prophet, seer and revelator of the Church, and that the mantle of authority has fallen upon him, and, that he, too, is qualified in full measure to lead and direct the work of the Lord that is being performed by this people. This Church has its peculiar mission, two-fold as it is, in not only carrying the gospel to the ends of the earth to those who have not the gospel, but also in perfecting those who are members of the Church. Now may the peace of our heavenly Father rest upon all Israel, at home and abroad, that they may see more clearly the plans and purposes that he has wrought for the salvation of the human family. May we keep our covenants sacred and always live worthy of the approbation of our heavenly Father, that we may claim his blessings, is my humble prayer, and I ask it in the name of Jesus Christ. Amen.

Miss Shipp sang a solo: accompanied by Tracy Y. Cannon at the organ, and Mae An'erson, violin.

ELDER JOHN L. HERRICK

(Retiring President of the Western States Mission.)

If it were possible, I feel more today the need of your faith than I did when I occupied this stand in a like capacity a little over ten years ago. In many ways we have realized the truth of the words of our Lord and Master in saying: "And every one that hath forsaken houses, or brethren, or sisters or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and I shall inherit everlasting life." What we failed to receive, I have faith that we will receive, and the blessings of the Lord will come to us in such measure as we deserve. Not in a material sense have we increased an hundredfold—for I have been connected with no business during that time, other than mission work, but in divers ways, we have been the recipients of such blessings that it is beyond my power to describe. I entered upon the duties of a mission, under a blessing from President Anthon H. Lund, and I acknowledge to you today that I have received the blessings that he promised at that time. I acknowledge also to you that the blessings that were promised to my wife have been more than realized upon her head; and next to the inspiration that has come to me, through the ministration of Christ, the efforts of my wife have been one of the greatest sources of support and helpfulness. "Life will give us back whatever we put into it," said a prominent writer. "In many ways, it is like a bank. Put joy into the world and it will come back to you with compound interest; but you cannot check out either money

or happiness unless you have made deposits. If you put in joy and love, unselfishness and a little laughter and faith, they'll all come back some day."

I need hardly go into details at this time, to tell you what we have accomplished in the Western States mission, and I think it is not looked for. Suffice it to say that we have increased the population nearly four times, and the receipts about ten times. In turning over the mission to our successor, President John M. Knight, we can only hope that he will find there a responsive chord in the hearts and the minds of the people. I believe he will find the going comparatively easy, although I am sure that from now on we may look for greater success in the mission fields, than ever before. I confidently look for it. I believe the time is at hand when men of understanding and men of power and influence will go forth in full purpose of heart, and in the authority of God will bring untold thousands to a knowledge of the truth.

I acknowledge with deep gratitude my connection with by brethren, the mission presidents. It has ever been a source of joy and of satisfaction to labor with them. They are men of God and whether they remain in the field or go elsewhere, my prayer and my good wishes shall always be with them.

I regard highly and am deeply grateful for the association that I had with the late President Joseph F. Smith and his associates, his counselors, and I am no less grateful for even a brief association with those who have been chosen to succeed him. This work will go on. The man who stands at the head of the Church today is the appointed

of the Lord, and he will lead this Church with just as much wisdom as the first prophet in the last dispensation, according to its needs. These men who have been selected for the Council of the Twelve are all wonderful characters, and I feel it a compliment to the missions that one of their number has been chosen to be an apostle in this day.

I bear you my witness to the knowledge that has come to me of the divinity of this work. It is truly the Lord's work. His servant, Joseph Smith, was divinely called, divinely inspired, and he was led in all his acts by the wisdom of the Almighty. My testimony has grown with the months and years of service, and I do not regret one moment of the time that we have put in the service of the Church.

If I may be permitted to say it, I want to refer to the overpowering thought that came to me in the last few months of our mission work, and I have not hesitated to speak of it among our people in the world; and that is that we should stand as a bulwark in defense of this nation. We should stand by him who is at the head of it at this critical period, just as we should support our leader who sits upon this stand today, and believe me I do not say it in any partisan spirit. I say it because I firmly believe that in the culmination of this great world peace conference, a League of Nations is to come and it will be a step forward in the interest of humanity—a step forward in the interest of religion. In it we can realize in a sense that we are approaching the day that we have long dreamed of and hoped for, when there should be a universal peace. God hasten the day, and let

us realize the importance of this unique work. Let us resolve, if the time comes, that it needs our support, that we should cast our vote and use our influence in order that the world may be made better and safer to live in, better to live in than ever before.

Grant, O Lord, blessings to this people, to thine appointed servants, and hasten the advancement of thy great work established in the world, I pray in the name of Jesus. Amen.

ELDER JOHN M. KNIGHT

(President of the Western States Mission.)

The testimonies that have been borne during the sessions of this conference have impressed me as I have never been impressed before. I am grateful for the fellowship that I have with you, my brethren and sisters.

As I witnessed the magnificent assembly on Sunday morning, and realized that assembled on that occasion was the best body of men that could be brought together under heaven, I thanked God for my fellowship and association with you. I was grateful in my heart for the testimony of the truth that has been borne upon my life. I was grateful unto my Father for the belief that I had in the mission of his Son, the Redeemer of mankind, and I thanked the Lord that the opportunity had come again to me to go forth to the nations of the earth and bear witness of the restored gospel of the Lord Jesus Christ.

It was my good fortune, in 1895, to be called upon a mission. I had desired, like the other brethren, from my early childhood to preach

the gospel of repentance to the nations of the earth. My grandfather and many of my relatives had been active in the mission field. My grandfather had filled four missions abroad. I had listened to the testimony that he bore concerning the gospel, concerning the Prophet Joseph Smith, and the other men who were instruments in establishing this work in the earth. I believed it, with all my heart, and it was my desire to proclaim that truth to the nations of the earth. I found joy unspeakable, when I first went into the mission field, in testifying to the world that there was need of a new revelation from God, that there was need of a new prophet in this dispensation, and that Joseph Smith was that prophet. I never felt to apologize for the faith that I had in "Mormonism." It was a pleasure to testify that it came to the forefront without any apology whatsoever for its existence. It was a pleasure to invite all men to make the fullest and freest investigation of all its principles, its doctrines, its precepts and commandments, and to declare unto them that if they would have faith in God and repent of their sins, they might know the truth, and the truth would make them free.

I rejoice in the testimony of the gospel that has come into my life. I know that it is true. I know that Jesus is the Redeemer of the world, and that Joseph Smith was his prophet. I have faith and confidence in the presiding brethren of the Church. I uphold and sustain them with all my heart. I have not only rejoiced, my brethren and sisters, in laboring in the ministry abroad but I have had satisfaction in laboring at home. I have had just as much joy come into my life

in giving service to the cause in the Stakes of Zion where I have lived, as I received in the mission field, and I have felt that we should give service to the Church. I have fully felt compensated for all the efforts and service I have ever given to the Church. What we call sacrifice to me was no sacrifice at all, because I have been repaid for every effort that I have put forth.

I shall go into the mission field in the humility of my heart, and endeavor in my weak way to accomplish the mission that is laid upon me. I testify to you, my brethren and sisters, that I have full faith in the gospel of the Lord Jesus Christ, and that it is my desire to preach the gospel of repentance to the people of this generation. May the blessings of heaven attend you in all of your undertakings, and may God's choicest blessings attend the presiding authorities of the Church; may they have power and influence with the Latter-day Saints, and may we have a disposition to put into practice in our daily lives the instructions that we receive from them. God bless you, I pray, in the name of Jesus. Amen.

ELDER HEBER C. IVERSON

(President of the Northwestern States Mission.)

I share the feeling expressed by the worthy man whom I am succeeding, in his splendid address to us this morning, when he said: "Standing in the presence of my new responsibility I feel truly weak, insignificant and almost helpless." Once before in my life have I felt almost, if not wholly, as I do today. That was when, twenty years ago, I was called to preside over

the ward in which I was born and have lived all my life, called as a boy to preside over one of the largest wards in Salt Lake City, and three men who had formerly been my bishops. I sincerely trust that as the Lord was good to me in that ministry, and that those over whom I presided were patient and loving and kind, that he will again be good to me and that those among whom I labor will bear with me in my weakness, with my many imperfections, and that I may find in the ministry now before me the same joy that I had in the ministry that I have just completed. I am conscious of the fact that I am following in the footsteps of a mighty man in Israel. He enjoyed, to a very marked degree, the love and the confidence of the people among whom he labored, and I do not wonder at this, for my association with him, during a few days, has endeared him to me. They love him no more than I do; my belief is that to the cause I have consecrated, in the same measure that he did, my humble ability and every sentiment of my being, and sincerely trust that God will recognize that consecration, and that he will give to me the ability and strength to do what is in my heart—my duty to my fellow men, whom I love as God's children.

I have been overwhelmed, my dear brethren and sisters, with the magnitude of the work and the possibilities that lie before us. This is the hour, and we have the message for which the sorrow-stricken world is crying. Unfortunately it bears an unpopular label. If known by some other name, it might be more acceptable. An illustration of this fact was in evidence when a lady

in Seattle, approached by one of our elders, in conversation, the articles appearing in the paper published there, written by Brother Talmage, were under discussion and she expressed her admiration for those splendid articles—which, by the way, I want to say to you, are doing an immense amount of good—and when told that they were written by a member of the “Mormon” Church she absolutely refused to believe it. For she could not think that any such good could come out of “Mormondom.” Like those of old, “can any good come out of Nazareth?” But conditions have very greatly changed. The sentiment toward our people has changed since my last mission in the state of Tennessee, in connection with my dear associate and friend, Elder George Albert Smith. When there, we found that objections to our message, and ridicule, was the rule. Now we find such to be the exception, when our elders approach those to whom they desire to deliver the message, and I am thankful for the changed sentiment. I am thankful for my association with Elder George Albert Smith in the mission field in Tennessee, and I cannot forebear this opportunity of invoking the blessings of the Lord upon him, indicating my feeling for him. Since laboring in Tennessee together we have been very close friends. Now we separate—he to go to the East and I to the West, and I sincerely pray that God will bless him, strengthen him in body, renew him in spirit, and return him to us to live many years, to continue his labors as a pillar and tower of strength in this work and an inspiration to all Israel, as he has been these many years, a most worthy son of a most noble sire—

John Henry Smith. I know I voice your sentiments when I thus speak, though feebly.

I am convinced, my brethren and sisters, from the articles that appear from time to time, written by eminent thinkers, that as Elder McKay expressed it this morning, all institutions of human construction have been shaken from center to circumference, during the past few years, and the so-called Christian churches—for they belong to this class, being of human origin, formed by human wisdom—are not an exception to the rule; and as one has expressed it: “Modern Christianity has been tried in the trenches and found wanting, and the experiences of the past year have proved the death of mystic Christianity.” “Let us hope and pray that it may be the birth of an ethical, practical Christianity which men really believe and live.” It is for this reality the world is crying—not for a religion founded upon a God that is immaterial, invisible, incomprehensible—no, but upon a God who is a reality, and with the message which the children of men need; knowing that in the language of the poet,

“Life is real, life is earnest.

And the grave is not its goal.

Dust thou art, to dust returnest,

Was not spoken of the soul;”

And, as Carlyle has said: “Remember that thy life is not an idle dream, it is a sacred reality, all thine own, and the only thing thou hast with which to face eternity.” So, we believe in a real God, who is really our Father, as Paul has declared—“We have had fathers of the flesh which corrected us, and we gave them reverence”—they were real beings; there was nothing

ing mystical about them—"should we not much rather be in subjection to the Father of our spirits and live?" He is the Father of our spirits, and he is just as real a being as was the one whom we knew and called father in the flesh. That is our message to the world. We have been criticised because we are "too materialistic." If by that our critics mean consecrated to and devoted to the pursuit of wealth and material things, primarily, we say, Not guilty. We do believe in the reality of life, in the reality of God, whose Son was the Redeemer of the world, was the Babe of Bethlehem, was the carpenter of Nazareth, was the crucified One, on Calvary's cross, and the body risen from the tomb of Joseph of Arimathea—the disciples being told to behold the prints of the nails in his hands and feet, and the wounds of the spear in his side; "Handle me and see, for a spirit hath not flesh

and bones, as ye see me have"—thus indicating realities in which we believe and which we know to be true; knowing that real beings, Peter, James and John conferred upon Joseph Smith the Melchizedek priesthood; that John the Baptist, a real being, conferred upon him the Aaronic priesthood. We know that these things are true; and this is our message to the world. God help us to bear it, and may the Lord bless you, my brethren and sisters. These brethren know my sentiments toward them. Every sentiment of my soul, with all its love and affection, belongs to those who lead Israel. God help them and us, I pray, in the name of Jesus Christ. Amen.

The choir and congregation sang the Doxology, and the closing prayer was offered by Elder Clarence Gardner, president of the Star Valley stake of Zion.

THIRD DAY.

Conference continued in the Tabernacle on Tuesday, June 3, 1919. President Heber J. Grant, presided and called the congregation to order at 10 o'clock a. m.

The choir and congregation sang "High on the mountain top."

Prayer was offered by President Joseph R. Shepherd, of the Logan Temple.

Mrs. Francisca Parkinson sang a solo: "My heart ever faithful."

PRESIDENT HEBER J. GRANT

I am sure that all the presidents of our missions have had the perfect love, confidence and respect, and the daily faith and prayers of all the Church leaders, as they have had mine, morning and night, for their success in the mission field, each and all of them.

CONCERNING THE MISSION PRESIDENTS

I regret to learn that in some sections there is a feeling that there must be something wrong or releases would not be given to the men who have labored so long, so faithfully, with such energy and zeal and with the inspiration of the Lord in the mission field. I desire to correct any such impression on the part of any of the Latter-day Saints.

Some years ago it was the unanimous opinion of the Council of the Twelve that it would be fair to the men who had been many years in the mission field, to be released and to have the opportunity of re-

turning to their homes. The Council so unanimously recommended, but further action on the matter was deferred. Soon after the death of President Smith the Twelve Apostles again recommended to the presidency the honorable release of some of the men who had spent long years in the mission field. It so happened that this recommendation was made at a meeting where President Anthon H. Lund presided, and it so happened that Brother Heber J. Grant and Brother Charles W. Penrose were members of the quorum when the original recommendation was made. So you can plainly see that it happened to be strictly unanimous with the First Presidency and all of the Twelve that we should honorably release some of our mission presidents.

I want to say that they have labored with untiring zeal and energy; that they have gained not only the love, the confidence and respect of the general authorities of the Church, but I am sure from my experience in traveling in all of their missions that they have gained the love and confidence of the people with whom they have labored; and because of that intense love, which has grown up in the hearts of the people for those who preside over them in the mission field, some of the Saints have been broken-hearted over the releases that have been made. I felt that it was only fair to say this. I want to say that all of these brethren will always have a seat here and be counted as mis-

sion presidents. They have our love and our confidence. When I called for one of the brethren yesterday, he had to come from the gallery. He perhaps felt that, as his successor had been installed, this was not his place. But we expect those men always to come here. We expect to look upon them as faithful, diligent mission presidents. Whenever an announcement is made from this stand that there will be a special priesthood meeting to which presidents of missions are invited, it will include all of those who have presided and who are now released. We want them to feel that they belong with the mission presidents and are invited. I wanted to say this much.

OUR CHAPLAINS IN THE ARMY

As was read here yesterday* in the statistical report, we were entitled to twenty chaplains and we only have had three. Two of these chaplains—Calvin S. Smith and Herbert Maw saw active service on the firing line. I understand that Brother Smith was wounded three times, and has been decorated for bravery. He is a son of President Joseph F. Smith.

In that wonderful charge of the marines, at Chateau-Thierry, which will go down in history, where six thousand, two hundred out of eight thousand men were killed or wounded, one of President Francis M. Lyman's sons, named after your humble servant, lost his life.

I wish to say here that the general authorities of the Church are very grateful to General Richard W. Young who volunteered, although beyond the age limit, to accept the position of colonel in the army. He had a very excellent oversight and care of the boys from

the state of Utah, and was subsequently advanced to the rank of brigadier general. Our hearts go out in gratitude to him for again offering his services to his country, as he did in the Spanish American war, when he served in the Philippines.

We are grateful to Brother B. H. Roberts, who also volunteered, notwithstanding he was beyond the age limit, and did splendid service in looking after our boys, as chaplain. He gained their love and their confidence and had an excellent influence over them for good. I desire to say this much with reference to the patriotic service of these men.

ELDER CHARLES A. CALLIS

(President of the Southern States Mission.)

My brethren and sisters: I know that the mission presidents are grateful to President Grant for his complimentary expressions of love and confidence with reference to the retiring mission presidents. From my heart—and I speak also for my companions—I can truthfully say that we have the deepest and sincerest love and confidence for the President of the Church, because we know that he is affectionately disposed towards the missionaries, and to all the people of God, and to the children of men generally.

God's truth is marching on in the world. Through his servants, our heavenly Father is opening many effectual doors for the preaching of the gospel. The articles being published in many of the newspapers of the country—which articles are contributed by Elder James E. Talmage, of the Council of the Twelve—are being

widely read. They are being read by statesmen and business men who are not easily reached by the traveling elders. A short time ago a newspaper in the south published a sermon delivered in this building by Elder Orson F. Whitney. The sermon was received with great favor by the non-members of the Church. It created much interest in the gospel, and the state historical society of the state in which the newspaper is published, requested that I forward to them the standard works of the Church and such other information as would enlighten the people of the state generally upon the doctrines of the Church.

"The swift messengers are treading
Thy high courts where princes
dwell,
And thy glorious light is spreading,
Zion prospers, all is well."

The Apostle Paul said: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

My brethren and sisters, the missionaries who go forth into the world are imbued with deep love for the children of men. This love may be called the spirit of their mission, and when an elder chances by neglect to lose that spirit, he becomes indeed as sounding brass and a tinkling cymbal; but thank God the cases where this misfortune occurs are few and far between.

The Psalmist David said: "It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver." Why? Be-

cause as David said: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." The souls of these missionaries who go forth to preach the gospel are converted, and the souls of the Latter-day Saints are converted. They stand on a secure and firm foundation.

Someone has said that we are sons, not pets; that we are to be treated with kindness, but not spoiled. So, my brethren and sisters, the experiences through which the Lord permits us to pass, or those experiences through which he leads us, will ultimately result in our good; for, as the Apostle Paul said, "The Lord will make all things work together for good, to those who love him." The Latter-day Saints are a great people because they believe, as the Savior said, "It is more blessed to give than to receive." It is not that which we receive which makes us great, but it is that which we give; and the spirit of sacrifice manifested by the members of this Church, is the spirit that makes them great in the sight of God, great in the sight of good men and good women, and a power—an evangelizing power of great good in all the world.

The Apostle Paul was told by the Lord that he must go before Caesar, and he embarked on a ship to accomplish that perilous journey. He counseled the captain of the ship to stay in a certain place that winter because, there was danger in leaving that place; but this man did not obey his counsel, and the way of the counsel-breaker is hard. A certain navigator was asked by a passenger on a ship if he knew where the rocks were, "No," said

he, "But I know where they are not." That is the safe guide,—not to look for sin, not to look for those evils, but to tread the path of life, the path of counsel, where we know that these sins and evils are not. Well, they disobeyed Paul's counsel, but the Lord told him that his life and the life of the passengers of the ship would be saved. The ship's crew became fearful for their safety and they were about to abandon the ship, and leave it with its precious cargo to its fate; but Paul said to the centurion, speaking of the officers and the crew. "Except these abide in the ship, we cannot be saved." There is the lesson: except the apostles and prophets abide in the ship of Zion, we cannot be saved; for God has placed these men in his Church for the edification of his people, for perfecting them in the doctrines of Jesus Christ, for bringing the people to the unity of the faith. These men have been endowed with powers to perform sacred ordinances for the living and for the dead—which the Latter-day Saints regard as essential to their salvation—and without these men we cannot be saved in the fulness of salvation, in the enjoyment of the great boon of eternal life. The Church is built upon the foundation of prophets and apostles, Jesus Christ, himself, being the chief cornerstone.

Once in a certain harbor a mighty tempest arose and the commander wanted to get his fleet out in the open sea, away from the rocky and barren shores so that he would not be destroyed. The tempest knocked those ships about, and sailors were washed overboard. While the storm was raging with great fury, the commander at the most critical moment ordered the

band to play the Star Spangled Banner. As the strains of that immortal national anthem went over the storm-tossed sea, the sailors took heart, they fought with redoubled energy, they battled with the elements with renewed strength, and those sailors, drowning in the sea, with the last vestige of their strength, raised their hands and voices in praise of the flag and the Star Spangled Banner, the music of which was comforting their souls. In this Church, where stand the First Presidency and the Twelve, there is solid ground. On other grounds are sinking sands. There need be no doubt. These servants of God whom we love will always sound the true notes, they will always cause the music of the gospel to be sounded to the comforting and the salvation of the children of God. The poet's prayer, "God give us men," has been answered. He gave this nation men who went to a foreign shore and palsied the strong arm of autocracy. He has placed in this Church men of counsel, men of God, true shepherds of the people. God bless these men that they may ever remain in the ship of Zion, in the Church, to our comfort and salvation; and may we sustain them, with loving and loyal hearts, is my prayer in the name of Jesus Christ. Amen.

ELDER JOSEPH E. ROBINSON

(Retiring President of the California Mission.)

"Now I know that the Lord is greater than all gods, for in the thing wherein they dealt proudly, he was above them." These are the words of the Midianite High Priest, Jethro, to his son-in-law,

Moses, the great law-giver of ancient Israel. Aaron's rod had budded, evolved into a serpent, and had devoured the sacred snake of the Egyptians, their symbol of kingly power and priestcraft. The river Nile, which they worshiped as a cleanser of sin and a healer of diseases, had become a loathsome thing. Hathor and Isis, and the sacred beetle had been brought to naught by the thunder, the hail, and the plague of lice and flies. The frog which was supposed to be a purifier of water and upon which no man could tread even inadvertently and escape the penalty of death—had befouled their bedrooms, their kneading troughs, and had become a loathsome detestable plague. The great god Apis whom they worshiped in the temple at Memphis had doubtless died when the common cattle of the Egyptians died by pestilence. The great god Ra, who painted the flowers and ripened their harvests, had been darkened, and then Osiris himself, the god of life, was put to shame when the first-born among the Egyptians had been brought to death. When these things were related by Moses to his father-in-law, he declared, as I have read to you: "Now I know that the Lord is greater than all gods."

I can say, after nineteen years in the mission field: "Now I know that God is greater than all gods." I have seen the sick healed, the paralytic to leap with joy, the lame to walk, the eyes of the blind to see and the ears of the deaf have been opened, and angels have ministered to the sons of men. The prisoner has been visited and, when worthy, set free. The sick have been comforted, the dead have been properly cared for. The froward and unto-

ward of our youth, and their elders, too, who have left the body of the Church and have drifted out to the Coast to get away from themselves, and people, have been felt after and constrained to follow again in the paths of virtue and truth, and God has wonderfully magnified the weak things of the earth, his servants, the brethren and sisters engaged in the ministry.

I welcome the respite tendered me by my release. I have interests at heart that need my direction more than the affairs of the mission field. Therefore, I am glad to come home to my loved ones, to come home where the House of God is builded, that perhaps therein I may have the chance to labor for my sacred dead. I am glad to come here where I may sit under the droppings of the sanctuary and be chastened in judgment and instructed in words of life and salvation by those men whom God hath chosen, and set at our head to direct the activities of his people and to shape the destiny of his Church.

I am grateful and thankful for him who has been appointed to succeed me in the mission field, a man whom I have loved so long, and unto whom God has given such a wondrous testimony that few ever stirred my soul as his testimony has moved it in times past. I feel that he will be kind to my faults, and that he will magnify what virtues I may have possessed in my presidency. It is delightful, it is gracious, my brethren and sisters, to be freed of the great responsibility that rested upon me, and to be one with you again. When I went into the field—and I may be pardoned perhaps for speaking half personally for once, as I am not wont to do it—but when I went into the

mission field there were less than six hundred souls, about four hundred whom we knew and who were of record. I have had the privilege of seeing the work of God grow until there are five thousand enrolled; and from a few meager possessions, through the magnanimous generosity of the Trustee-in-Trust and the brethren at our head, and by the help of the faithful tithe payers among the mission Saints, and by donations that have come from goodly friends who have visited us, it has increased in properties to more than the sum of one hundred thousand dollars value. Many beautiful buildings have been erected, in which the name of God is named, and ground has been reclaimed for Zion, that the name of our Lord should be declared therein and the Saints be dealt the bread of life. So whilst there cannot help but be some heart pangs at parting with loved ones and a man's life work, still there is rich compensation in their love and confidence in their expressions of good will and blessing, as there is a recompense in the kindly words and deeds which have been shown to me and mine by those who preside over us.

This is the Lord's work it does not depend on any one man. God is at the helm. He will direct our efforts. He will take care of his own; and although the sons of this generation, who know him not, may be wiser than the children of light, as the scriptures have said, God will magnify his people and their light shall shine; the Gentiles shall be brought to the gladness of its rising; and the day will come when every knee shall bow and every

tongue shall confess that Jesus is the Christ.

I have not only matured my faith in God but in his children, mankind at large. I love my Father's children. I confide in them, I trust them, many of them who are aliens to our faith and creed, but I find that they are truly the children of God. I have seen them under such conditions that evidenced this fact, that when brought to some dread extremity they realize, just as well as did Peter, when some disciples left the Master, because of his saying of himself, that he was the bread of life, which had come down from heaven, and he turned to them and said: "Will ye also go away?" and Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life, and we believe and are sure that thou art that Christ, the Son of the living God." When earthquake and fire laid waste our great city of the Coast I saw not only the saint, the priest, and the nun, but the wanton with her paramour, bend on their knees and ask God to deliver them from that dread thing which they felt hung over them, which no other hand could stay. There was no comfort in the dram shop; there was no power in riches, there was no succor by the hand of man; and then for once, at least, they were all made to realize that God is over all and that aside from him there is no help and no salvation. He will speak by fire and earthquake, by pestilence and plague when necessary, and happy are they who, even when thus chastened, turn unto him and live. I admonish you, my brethren and sisters, to fight the good fight, to keep the faith, to finish the

course, that henceforth for you and all those who love God's appearing, there shall be a crown of righteousness which he will bestow upon his faithful ones. I desire, above all else that I shall be found faithful and true with you; that my guerdon shall be the one of eternal life, in the presence of my Redeemer, my King, my Lord, and my Savior, Jesus Christ, and I ask it in his name. Amen.

ELDER JOSEPH W. McMURRIN

(Of the Council of Seventy, and
President of the California
Mission.)

I have had some reminiscent thoughts passing through my mind while sitting in the congregation, my brethren and sisters; listening to the splendid words that have been spoken by the presiding authorities of the Church and by the mission presidents who have been called to address these conference meetings. It seems to me but a very brief time since I said farewell to a girl-wife and a little baby and went abroad as a boy missionary. Of course, quite a term of years has passed away since that time, but as I look back it seems a very brief period indeed. I was somewhat impressed today in thinking that, brief as the time appears to me, so far as I know, I am the oldest man with one exception of all the mission presidents in the Church of Jesus Christ of Latter-day Saints, and I am impressed with the thought that time is passing very swiftly. President Joseph F. Smith oftentimes in speaking with reference to the mission presidents spoke of them as "boys." I don't know whether the present presidency of the Church looked upon

me as a boy, like the other mission presidents, when they called me to the responsibility that has recently been placed upon my shoulders. I feel in some respects quite a boy, and in other ways not as boyish by any means as I was when I went upon my first mission.

My heart is filled with gratitude today that my Father in heaven, in his wonderful kindness, gave me the privilege, in the days of my boyhood, to go abroad as a representative of the Church of Jesus Christ of Latter-day Saints. The experiences gained in the mission field during my first mission, convinced me beyond any question of doubt that I was not upon the errand of man, but that in spite of my lack of experience, and lack of worthiness, I had actually been called of God to preach the gospel of his Son, and that I had been endowed with authority, even the authority of the holy priesthood, and actually had the right to legally call men to repentance, and to administer unto them the precious ordinances of the everlasting gospel. The experiences gained, away back at that period, filled my heart with a joy and gladness that passeth all understanding, just as the Savior promised to those who would take up their cross and follow him.

During the period from 1881 to 1896, it was my blessed privilege to be called, upon three separate occasions, to go to the European mission as an elder of the Church. I thank God today for those calls. In all of those missionary labors, I had many very happy experiences, and saw the hand of God in a marvelous manner upon many occasions. I have had a happy life, my brethren and sisters, because of the gospel of the Redeemer of the world.

I have not accumulated very much of the good things of the world, but I am thankful to say I have always been quite comfortable. At times, of course, like many others, I could have wished for more of the things of the world, but in spite of this, I say again, I have had a most joyful and happy life, happy in the knowledge that I was a member of the Church of Jesus Christ of Latter-day Saints, and that this Church is indeed the Church of the living God. This Church is not a church established by the wisdom of men, but a Church established by the revelation and commandment of God. The knowledge of this truth has been with me during these years, and has filled me with very great joy. I expect to be happy in the labors that shall come to me in the California mission.

I realize, as has been intimated by President Grant, that the hearts of the people of California have been wrenched by the release of President Robinson. He has been with the people of the California mission for the long period that has been named. He has been kind and attentive to the people, laboring early and late for their advantage and blessing, and their hearts have gone out to him. I haven't any doubt but what it will be quite a difficult matter for some of the people of the California mission to accept the new president, but I sincerely hope that through the blessing of God, and by the companionship and direction of his Spirit, I also may be led to pursue such a course as shall be for the blessing of the people. I hope I may be able to keep in mind that I am sent to preach the gospel, and that I must call repentance among the people.

Responsibility is upon me to bear record to those with whom I come in contact that Jesus Christ is the Son of the living God; and that mankind, through his name, and through the ordinances and principles of his gospel, can regain the presence of God. My understanding is that I am under obligation to bear record to the human family that there is but one gospel. God, himself, so declared at the opening of this great dispensation. He has so taught by the inspiration of the Holy Spirit, through the mouths of his apostles in the meridian of time, and all men who have received commissions to preach the gospel of the Lord Jesus Christ, from my point of understanding, are under obligation to bear record of the truth, and show to men the way of salvation, and invite and persuade men to receive the principles of the everlasting gospel.

I have a very great comfort in my heart today, my brethren and sisters, in the thought that I have the confidence and the blessing of these splendid men who are the leaders of Israel, to whom reference has been made by President Callis, and many others during our conference. I hope that through their help, and through the help of the people generally, and through striving to keep my feet in the straight and narrow path, I may accomplish some good in the preaching of the gospel. I thank God for the gospel. I thank God for the companionship of good men. How my heart has swelled, again and again, in the missionary field; as I have looked into the faces of my missionary companions, I have praised the name of God most fervently that in his providence I was

permitted to associate with the class of men who represent the Church of Jesus Christ of Latter-day Saints, abroad in the world, as preachers of righteousness. They have all been good men, clean men, sweet men, men who in their countenances, and by their conduct, have attracted the attention of their fellows who were not of our faith, and they have been able to see that there indeed was something about the "Mormon" elders that was different from the general run of men. I thank God such men have been my companions, and that I have been greatly blessed in their association.

God be praised for the accomplishment of the promises that have been made by holy prophets both ancient and modern in regard to the work of the latter times. It seems to me that any man who desires to know, can know that God has introduced this work, his hand has been over the leaders of this people, and he has sustained them up to the present hour. He has magnified them and he has fulfilled all that any reasonable being could expect of the promises made by holy prophets in relation to the work of latter times. I thank God that there is in my soul a disposition to uphold the authority of God. I love to honor that authority, and am thankful that at this moment I can say in all truth, before God, and this congregation, that my heart, my confidence, and my love go out to President Heber J. Grant today in just as full and complete measure as it went out to his great predecessor, President Joseph F. Smith. For I have in my soul an absolute assurance that God has brought President Grant to the presidency, and that the spirit and

power of the great calling that has come to him will be upon him in just as full and rich measure as it has been upon those who have preceded him; it could not be otherwise, because it is the work of God, and God hath wrought this thing. God's blessing, and power, and inspiration, and wisdom, will be manifested today, just as it has been in the past, and so it will continue forever and ever. So hath God said, and he, the scriptures say, shall be true, and his word true, though all men may be liars. God help us to love the truth, to magnify our callings, to keep the commandments of God, to preach the gospel, to win souls from the darkness that is in the world to the truth that has been revealed, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT.

It has been decided to open a new mission to be known as the Canadian mission, being taken from part of the Eastern states and the Northern states missions. Elder Nephi Jensen has been sustained by the presidency to preside over that mission. We will now hear from Elder Jensen.

ELDER NEPHI JENSEN

(President of the Canadian Mission.)

I hope I shall be pardoned if I tell a semi-humorous story to take the strain off my mind.

A certain man, charged with a crime, presented himself at the bar of justice, and the court asked him if he had a lawyer. He said, "No, your honor." The court then said, "You are entitled to counsel, and if

you cannot afford to employ an attorney, the court will appoint you one." The accused man said, "I don't think I shall need any lawyer, because I am going to tell the truth" (laughter). I think a great many of the men who have been my clients in the last ten years will have to tell the truth for a little while, or else employ other counsel.

I am deeply grateful to my Heavenly Father for the confidence which the authorities of the Church have seen fit to repose in me; and I want to tell you, in the depths of humility, that I feel altogether inadequate to the task that has been assigned me. Never in my life have I been so deeply humbled. I recall that a few days after President Grant first spoke to me about this labor, a near relative of mine called me on the 'phone, and I asked her how she felt. "Well," she said, "I have got the grumbles." I told her: "I have a burden on my shoulders now, so big, that it has crushed the grumbles all out of me."

Today I feel like saying in my heart, as Elder Ballard has so frequently sung:

"I'll go where you want me to go,
dear Lord,
I'll say what you want me to say,
I'll do what you want me to do."

I know that the gospel of Jesus Christ is the power of God unto salvation. I have not obtained this knowledge from books. And yet I have lived with books for a quarter of a century. I stand here today and say with all candor that if I had to choose between forgetting the witnesses of the truth which have come to my heart through the Spirit of God, and what I have

learned from books, I should gladly choose to remember that God has told my heart that this is the work of God, and forget what I have read in all the books.

I was deeply impressed with the thought expressed by President Callis this morning, concerning the fact that the elders who go out to preach the gospel of Jesus Christ have been converted. I am an ardent believer in the doctrine of the conversion of the soul. A short time ago, out of curiosity, I read Ernest Haeckel's *Riddle of the Universe*, and I noted that in one of the closing chapters of that famous—I was about to say infamous—book the statement that one of the Greek philosophers, years before Christ ministered among the children of men, taught the Golden Rule. The skeptic, Ernest Haeckel, gave out the inference that this Greek philosopher was greater than Jesus Christ. I thought about it at the time, and have thought about it more since reading the book, and I have figured it out this way: The Greek philosopher, whom Ernest Haeckel mentioned, taught men how to think; Jesus Christ taught men how to pray. Thoughts may bring to us information, but prayer can lift the human heart so close to God that its evil and carnal nature will be destroyed. What this world today needs is men who fight less and pray more. What this world needs is not so much a political revolution as a heart revolution, and I believe with all my heart that there is only one thing that can put the pieces of this distracted world together, and that is the power of God.

We need, in this world, what the Prophet Joseph Smith found in the

grove ninety-nine years ago. On that memorable day that flaxen-haired boy stood in the presence of God and his son Jesus Christ; and when his prayer was answered, he stood forth among men a veritable king. He knew what the kings of the earth did not know. He knew what the philosophers did not know. He knew what the scientists did not know. He knew God, whom to know is life eternal!

The faith that boy discovered that day is the only power that will heal this bruised world. The faith that he discovered that day is the power that will transform the human heart. The faith that he discovered that day will take out of a human heart its hatred, and put into the human heart the love of God, the one thing which will ennoble the human race and bring lasting civilization among the children of men.

My brothers and my sisters, I rejoice with all my heart in the knowledge I have that Joseph Smith was a prophet of God. Every time I think about the subject I am reminded of a conversation I had with one of the grandest men who ever lived. I refer to the late Jesse N. Smith, who happens to be my father-in-law. He was at my home a short time before he passed to the other side. One evening he became reminiscent. He talked about the things in this world that had made his heart glad. He spoke of Joseph Smith; and as he referred to that great man, tears came into his eyes.

I said to him: "You become eloquent when you talk of the Prophet Joseph Smith." With a grandeur in his soul that I shall never forget, he said: "Why shouldn't I? It is the darling theme of my heart."

God grant that it may be the darling theme of my heart and your hearts. For our greatest heritage is the faith and the truth that has come down to us from that prophet of God. God help us to appreciate this heritage—"lest we forget, lest we forget."

God help us to bear the burdens which have been placed upon our shoulders. God make our hearts humble that we may have communion with his Spirit, in the name of Jesus Christ. Amen.

David Rees sang a tenor solo: "Hosannah."

PRESIDENT HEBER J. GRANT

I would like to endorse what was said here by Brother Jensen about his father-in-law. One of the grandest men I have ever known in my life was Jesse N. Smith. He has left one of the largest and most splendid families that I know of in any of the stakes of Zion. It is just such a family as that of President Joseph F. Smith. I have walked more miles and conversed more with Jesse N. Smith than with any other president of a stake of Zion. He was a regular encyclopedia of knowledge. He read Bancroft's *History of the Native Races* as the volumes came from the press the way I used to read the *New York Weekly Ledger*, when a boy. Jesse N. Smith I believe was the best read man of all the men with whom I have been acquainted; yet, thank the Lord, he felt, as Brother Jensen has expressed himself, that his reading was of no value to him in comparison to the testimony of the gospel of Jesus Christ. Really I could never quite understand, when

I was a young man, and the junior apostle and used to travel hour after hour, walking through the sands of Arizona with Jesse N. Smith, why in the world the Lord did not choose him for an apostle instead of me. He told me one thing that I endorsed and that was this: he said that from his reading and studying he believed that "America has produced two wonderfully great and grand statesmen, far above all others, and they both came from Illinois; one was Abraham Lincoln, and the other was Daniel H. Wells. I remember having heard Brigham Young say that Heber C. Kimball was his prophet, and Daniel H. Wells was his statesman.

ELDER E. WESLEY SMITH.

(President of the Hawaiian Mission.)

The desire of my heart is that I may have an interest in your faith and prayers while occupying this position. When President Grant informed me that I had been chosen to preside over the Hawaiian mission I was almost paralyzed; for I know my weakness, but I have faith in God, and I have a testimony that this is the work of God. I have faith and confidence in my brethren. I know that they have been called to these positions through revelation from God, and my faith tells me that God will not call any man to a position in his service and not sustain and assist him, if the man will put himself in a position to receive assistance from the Lord. I love the Lord and I love the work of the Lord. I delight in doing those things that may bring my fellow men, associates, and friends, to a knowledge of the

gospel. It is my heart's purpose and desire to go into the mission field and accomplish all that is in my power to accomplish.

In going out to that land, I go to a field of labor where I commenced this life. During the time when this Church was persecuted, when the leaders were under great distress on account of polygamy, my father was advised to depart from Zion together with my mother, and they went to the Hawaiian Islands. There they served in the work of the Lord with that people. They were there in distress, and it was well, under those circumstances, that I was sent to them. I appreciate the fact that I had been detained on the other side until that day when, during a time of grief and sorrow and distress, I could come into the world and gladden my father's heart. It so happened that when I came into the world I had red hair. This was something new to the Hawaiian people. As you know, they are a dark race, and when they viewed the little red head upon the pillow, they called that baby Kananiolaie-kaweheweheolanihuli, which means that I was born in the home of Lanihuli at Laie on the island of Oahu; and they called me Kaweheweheolanihuli, which means the opening up or ushering in of the glory of Kananiolaie.

My father was called as a missionary to the Hawaiian Islands when he was an orphan boy, fifteen years of age, with little brothers and sisters. He departed for that journey in a company of nineteen others, riding his little pony from this valley as far as San Bernardino, California. There he labored in a mill, making shingles, sold his horse and obtained enough means

to take him, with the other elders, as far as San Francisco. There they entered into an enterprise buying a boat, thinking they could rig out the same and depart for their field of labor. After they had worked for some time, and spent their means in preparing this boat, it was condemned as unseaworthy. They lost their means, they lost their time, and again they had to set about earning means to go over to the mission field.

I have heard father relate many times how he labored as a carpenter in San Francisco, building homes on the sand hills there, and finally purchased passage in the hold of an old sailing vessel. The elders took straw from the manger, bedding from the mules that were being conveyed on the ship, and spread this forage upon the barréls and cargo, and that was their bed. When he arrived in the Hawaiian Islands, the natives there took kindly to him, and they adopted him. There was Napela, one of the great leaders among that nation. He called this boy to him and said: "Iosepa, my home is your home. This horse is your horse; use it." For four years he labored in that mission. He was humble and submissive. In one hundred days from the day he landed there, he commenced his mission work in earnest. He was able to converse in the Hawaiian tongue. Three months practically of this time was spent on a sick bed, suffering from break-bone fever. He learned to love that good people and they loved him. This love that was established in his heart; as a youth, continued to grow and develop until he was released from this life. It was his desire and ambition to live until he could see the comple-

tion of the temple there, and perhaps take part in its dedication, but it was not to be. Therefore, I feel honored in being called to that land, perhaps to represent him.

As the brethren have expressed themselves, I also feel to join in the sentiment of the song that Brother Ballard sings so well: "I'll go where you want me to go, dear Lord, I'll do what you want me to do, and I'll say what what you want me to say."

I might tell you a little concerning the Hawaiian people, among whom I expect soon to labor. Then you may understand why it was that father loved them so much. We read in John 10:16, that the Savior was preaching to the Jews, soon after he had performed a miracle in opening the eyes of the blind. They ridiculed him, made light of his teachings, and would not listen to them. He likened them unto his sheep. He told them that his sheep knew his voice; that he was the gate; that he was their shepherd. And when he saw that they hardened their hearts against him, and would not listen, for they thought they were the only chosen people in the world, the Savior told them: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Then he said: "Therefore doth my Father love me because I lay down my life, that I might take it up again." "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again." When he told them: "This commandment I have received of my Father," they knew not what he meant. They had supposed that he meant the

Gentiles when he said: "other sheep;" but he did not mean this. For after he had been crucified and risen and ascended to God on high, he appeared to the other sheep, whom he had mentioned—the Nephites on this continent. He displayed unto them the wounds in his hands, the wound in his side, and revealed unto them what he had said to the people in Jerusalem. He repeated unto them the words, and said: "Ye are the sheep. When I said, other sheep I have which are not of this fold, thy brothers at Jerusalem knew not what I meant."

The Savior went on to relate incidents to them after the organization of the Church, after choosing his apostles in that land. Then he said: "Other sheep I have which are not of this fold; they also should hear my voice." In the 38th reign of the Judges, during the time that Zebulon was the historian, it is recorded there of a man named Hagoth, who was a curious and venturesome man, that he builded many boats, and these boats departed off into the mighty deep, and he said the people "heard not of them again." They supposed that they had been swallowed up in the deep.

The Hawaiian people relate in their history a tradition that they came from Kaaiana ka hiki, which means an eastern land, endeavoring evidently, as they did, to sail along the northern coast, having the ships embarked on the western coast of South America near the narrow neck of land, the isthmus of Panama. They were evidently carried by the trade winds and shipwrecked, so that they landed on the island of Hawaii. There they lived and grew and developed into a

mighty people; but they dare not venture to go back again to their native land, for fear of destruction. In later years, however, they became more courageous; the Spirit of the Lord was poured out upon them, and they endeavored to return. But instead of finding themselves back upon the promised land, they again sailed westward and multiplied and populated the Pacific isles from Hawaii as far as New Zealand. The old tradition relates how the Savior appeared and ministered unto them; how he taught them righteousness and noble principles; how they saw the wounds in his hands and in his feet; that when he departed from them, it was with a promise that he would return again to rule and reign in righteousness upon the earth, to be their King and their God. They look forward to the coming of the Son of God, earnestly praying for the time when he shall rule and reign.

We learn that Captain Cook, in his travels, came upon that land. He found a noble people. Though they had departed from Christianity, still they believed in God; they believed in the great God, Lono, and they thought that he, with his boat had sailed to them. They thought Captain Cook was that great God. They worshiped him and looked on him as a God, but he was guilty of wickedness and his people had the plan that had been handed down through tradition to them. His works were evil. He broke and desecrated their laws. When they saw that, they concluded that he was not the great God, Jesus, but that he was the being from the other world, the world of evil spirits. They thought he was Satan. Finally, during a parade on

the isle of Hawaii, on the west coast, Captain Cook was accidentally injured, and as he uttered a shriek of pain, and they saw the blood from his arm, they knew that he could be hurt, that he was not God, and so fell upon him and slew him. We are told that they cut his heart from his body and offered it as a sacrifice.

Later on, the gospel message was taken to that people. They accepted it because they knew it was true. The Lord had said: "My sheep know my voice, and when they hear my voice, they shall rejoice;" and when the Hawaiian people heard the voice of the true shepherd, sent there with the holy priesthood and the power of God, to preach unto them, they knew by that voice that it was the voice of the Shepherd. It sank into their hearts and they believed. Today you can travel over the Pacific isles from Hawaii to New Zealand, and you will find that they are all Christians, they all believe in God. Our work now is to convert them to the true form of Christianity, and make them Latter-day Saints, that they might have a fulness of the gospel; that they might go on, learning day by day the principles of the gospel, until they shall be exalted in the kingdom of heaven.

I rejoice in the fact that a temple has been erected there, and I trust that the Lord will bless and magnify the elders laboring in that field so that they may be inspired to teach the people, to trace their genealogy, that they may be able to find their lineage, because it will be a difficult matter to do. But this work can be accomplished in the house of the Lord, and many shall rejoice and rise up and call the name of the Lord blessed.

I have a testimony that this is the work of the Lord, and I rejoice to be in his service. I have labored three years in the Hawaiian Islands as a missionary. The past five years I have spent in the California mission, serving there under the direction of President Robinson. I love him; he has been a power and a strength to me. He has encouraged and blessed me. He has been to me as a father. I have been in his home and have been as welcome as if I belonged there. He has treated me as well as if I was his own flesh and blood, and he has blessed me. During time of sickness and sorrow, he has always been at my side, and I know that the Lord will bless him and honor and respect him now that he has been released, for he has made a splendid record in that field.

Yesterday, in listening to the remarks of Brother McKay, when he upheld father's family as an example in the Church, I thought I would like to add a little to what he said for the benefit of parents in Zion. Sometimes I think it is a good thing for children to give counsel, for I have had good teachings all my life. I have had a father and a mother who would not permit me to go out at night, unless I would inform them where I was going and when I would return. I was not permitted to come into my home at will, at any hour of the night, but I had to give an account of myself. When I repaired to my bed, it was always after receiving a kiss from my father or my mother, and being tucked in my bed. This was a safeguard over me and a protection. But I dare say there are many parents in Zion who fail to do this. Their children are a law unto themselves.

They go here and there at will. They take automobiles, and go "joy" riding during half of the night, into the wee hours of the morning. They come in any time they desire, go to bed, and the parents never question them to ask where they have been, with whom they have been associating or what they have been doing. My father exercised a supervision over his children, and I think that is the reason why he attained the success that he did in rearing a family that respected him and loved him. It has been my privilege to associate with my father a great deal of my life. During the time I was in California I stayed with him, and was by his side. Since I was married he requested that I remain at the home, and be by his side, where I could assist him, and I have grown to love him not only because he was my father, but because I know that he was a prophet of God. I know that he was inspired of God, and I looked upon him as a prophet, and as my father. This is a little word of counsel from a boy who has had the experience of giving an accounting of himself.

When this life's mission is completed, I expect to be able to meet my Father in heaven and there give an accounting of my labors in the flesh. I desire my Father in heaven to know where I am at night, and where I am in the daytime. I want him to know the company I choose. I want him to know my associates. I want him to watch me when I go to my sleep at night, and have his Holy Spirit to guide me that I may ever be found faithful, walking in the narrow path, seeking to know his will and

praying for strength to do his will.

May the Lord bless everyone of us in Zion that we may realize that the youth of Zion, our boys and girls who are growing up, will become the leaders of this Church, men and women upon whom the sponsibility will rest. Therefore, it is your duty to guide your children, to know where they are. Do not give them too much liberty. Make them give an accounting; kiss them when they go to bed at night. If your boy comes in to you with his mouth saturated with liquor or tobacco, or with the stench of smoke upon his clothes, find out why, and cure the evil. This is my prayer in the name of the Lord Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

I will ask Brother Ballard to sing the song that we have heard about this morning:

Brother Ballard then sang: "I'll go where you want me to go, dear Lord," etc.

The choir and congregation sang: "Come, let us anew our journey pursue."

Prayer for closing was offered by Elder Edward H. Anderson.

CLOSING SESSION.

Conference was called to order at 2 p. m., by President Heber J. Grant, who presided.

The congregation sang: "Praise to the man who communed with Jehovah."

The opening prayer was offered by Elder Stephen L. Chipman, president of the Alpine stake.

The choir and congregation sang: "Redeemer of Israel."

PRESIDENT HEBER J. GRANT.

One of our great missions today is conducted on this block, by Elder Benjamin Goddard and his assistants in the Bureau of Information. We will now hear from Brother Goddard.

ELDER BENJ. GODDARD

(Of the Bureau of Information.)

My brethren and sisters, I trust the Lord will aid me in performing this duty, which comes to me very unexpectedly. I rejoice in the spirit of this conference; my soul has rejoiced within me in listening to the testimonies of my brethren, and performing other duties assigned unto me.

In connection with our work upon this block, I have pleasure in stating that our missionaries—from forty to fifty brethren and sisters—labor most diligently, day after day, in meeting the strangers within our gates. It is our privilege to welcome them to Zion and to represent our faith, telling them that which the Latter-day Saints stand for, directing their attention to the organization of our Church, and speaking of that which was revealed unto the Prophet Joseph Smith; describing also that wonderful vision in the sacred grove, telling them of the authority possessed by our elders who are going to every nation, kindred, tongue and people. We bear testimony unto the strangers who know very little of "Mormonism" when they come within these gates, that God has indeed established his Church

upon the earth, and however feeble our young elders may be who are bearing their testimonies they are laboring in the authority of the holy priesthood. We testify that the Baptist has come again, restoring the Aaronic priesthood. We testify and read unto the enquirers the revelation, Section 27 of the Doctrine and Covenants, showing the great work that God has in store for us, and that the authority of the Melchizedek priesthood has come unto us through the ministrations of Peter, James and John. When the strangers come here they listen most attentively to what we have to say. Our brethren and sisters occasionally have from three hundred to four hundred in one group, who will listen, frequently, to the testimonies that are borne, and will eagerly ask questions and desire to learn more. The spirit of the Latter-day work is on this block; we cannot stand under the shadow of the temple, which we have to do often every day, describing the building, pointing to the figure upon the central tower, representing Moroni who brought unto us the fulness of the gospel, and through whose ministrations we are blest with the Book of Mormon, without feeling the spirit of that sacred house. The people are coming to the tops of the mountains, they are gazing on the House of the Lord, established through the faith and the fidelity of the Latter-day Saints, and are eager to learn just what the work in the temple means. We then explain the great work that you brethren and sisters are engaged in—the mission of Elijah the prophet, "turning the hearts of the fathers to the children, and the hearts of the children to the fathers." This is

something new to the great majority of people who come here, and they eagerly desire to learn more. Women call at times, clad in dark drapery, indicating their bereavement through loved ones being taken away, and they are always interested in the subject of salvation for the dead, and desire to know just how they may meet their loved ones again.

I testify unto you that the work of the Lord is growing in the earth; that a spirit of inquiry is amongst the people. They are anxious to know what "Mormonism" is. We are delighted to tell them what it means, and they go from our midst impressed with that which we have told them, and they are eager to meet our missionaries in other places. One lady missionary returning from the Northern States, last week, told me that in the city of Detroit on one street she had met nine families that had been represented amongst the visitors on this block. They had received of our hospitality and were delighted to receive the missionaries and to learn more with regard to our faith. Thus we endeavor to break down prejudice, to remove bigotry, to impress upon the strangers within our gates that which "Mormonism" stands for—fidelity to God and to all his laws, sustaining the priesthood which God has placed upon the earth.

I rejoice in meeting you, my brethren and sisters, we shall be pleased to welcome and entertain you within the walls of the Bureau of Information. I pray that the Spirit of the Lord may continue to rest upon us; that his work may continue to roll forth, until his purposes are fully established in the earth, and to that end with all my

soul I sustain the man whom you have sustained in this conference as prophet, seer and revelator. God bless the brethren who stand at the head of this Church. May the Lord soften our hearts, make them open to receive the instructions given unto us, and may we have a desire in our hearts continually to fulfil every obligation placed upon us, sustaining the priesthood and laboring for the good of Zion. I ask in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION

(President of the Central States Mission.)

In the mission field, I have often said to the missionaries that in this Church things do not happen by chance but by appointment; and I add to that the statement that God rules and reigns; that this is his work; that he is at the helm and that his work, established here upon the earth, is for the purpose of bringing back to him his children who are away from home, out on missions in the world. I feel that we are away from home in this earth; that we have been sent, at an appointed time, into the world to prove unto the Lord what we will do under certain conditions and circumstances. I appreciate more fully every day of my life the fact that I have been so favored of the Lord as to come into the world when his gospel is here and his holy priesthood is in force among the children of men; when he has prophets and apostles and officers in the Church appointed by his divine command and under his direction, so that there could be no mistake, and that men who desire to

serve him might know the truth.

The Priesthood of the Son of God is sacred, and that man who holds it has been entrusted with a charge that he cannot treat lightly and enjoy the blessings and the testimony of this gospel. This is the Church of Jesus Christ of Latter-day Saints, revealed from heaven in the Dispensation of the Fulness of Times in which we live. Men have received it by direct revelation; men have received a knowledge of it in the dreams of the night; men have been visited by angels until there can be no question as to the stand of this Church of our God here in the earth.

A short time ago I received a letter from a young man, in one of the states in the mission over which I have had the privilege to preside for some time, asking me to send a missionary to baptize him. It was at a time when missionaries were very scarce. I think we had only four in that state. I wrote him a letter, stating: "We will send you the elders just as soon as they can go there." I encouraged him in what he had said in his letter, telling him to continue to investigate, and in the own due time of the Lord the elders would baptize him. He was a stranger to me. I sent the letter to the president of that conference and I said to him: "When it is convenient for you to do so, either visit this gentleman or send one of the elders to baptize him." Shortly after that we had a conference in that state; I had forgotten the incident entirely, but the conference president had notified the young man that we were going to hold a conference and invited him to come to the city where we would hold our meetings. The young man attended our priesthood meeting,

and his tears flowed freely. He enjoyed the Spirit of the Lord as the testimonies of the elders were given, until the last one had spoken, to a degree I presume that few men have had the privilege of witnessing. He told me that he had prayed earnestly to know which church was right. He said: "I made it a matter of prayer for weeks, and I desired to know which church was right, and the name of the Church. I awoke one night with these words before me, in my mind—the Church of Jesus Christ of Latter-day Saints. I had never heard of the Church. I remembered having met some of the "Mormon" elders several years before, when they left some of their literature with us. I hunted it up, and I found the name of the Central States mission upon it. That is why I wrote you that letter."

I know, my brethren and sisters, as I stand here, that he spoke the truth; that God had revealed unto him the truth. It was an answer to the prayers of a righteous man. He was away from home, out in the world, struggling for a living, in poverty, but he borrowed the means to come to conference. The Lord had revealed the truth unto him, and he was brave enough, notwithstanding the fact that his wife told him if he was baptized she would leave him—he was brave enough to stand for the right, to go down into the waters of baptism, and another witness of God's power was given unto the children of men in this dispensation.

I have witnessed some remarkable manifestations of the Spirit and power of God in my calling as a mission president. I want to say to the young men who happen to be in this conference that when you are sent to a mission or to a con-

ference you must bear in mind that God rules and reigns and that he knows you; that you did not go into the mission field by chance, but under the inspiration and power of God you were called by the men who stand at the head of the Church. Some months ago four young men came into the Central States mission. We had received but very few elders for months past, on account of the influenza, and a certain portion of our mission was very much in need of elders, as we had only one or two in a great territory. I said to the secretary of the mission: "We will send these four men to such and such a place, away into the South, a thousand miles from Kansas City." He said: "I believe that is the place they ought to go. We need them there." But when I thought about it, I saw three of those boys sitting together and one apart, at one side. I could not get the vision of those boys out of my mind, and so I said to the secretary: "Elder Platt, we will leave it until tomorrow. We can't send them out today anyway." In the morning when I met again with the young men, I was going to say we would send them all to this certain place; but in my mind again three of them sat together and one was by himself. I said to the three: "We will send you to Texas." To this young man I said: "We will keep you here, and you may labor in Kansas City." I did not know why I had come to this decision. I battled against it, because I wanted to send him away, but a month after that time, in a priesthood meeting, he bore his testimony and mentioned the fact that when he was a boy, ten years of age, he had been promised by a patriarch, in his patriarch-

al blessing, that he would grow up and fill a mission, and that he would be sent to the state of Missouri. Then I found out why I was impressed to keep that young man in the state of Missouri.

At another conference I attended shortly after that, an elder bore his testimony in a priesthood meeting in which he related the following incident: He was out tracting one day, and as he approached the home of a certain lady, she said to him, "Come in, you are the man I saw in my dream." She was a Turkish woman; her father was a Mohammedan. She had been in this country perhaps ten or fifteen years. She related unto him how she had been praying earnestly for the truth and the Lord had shown her in the dreams of the night this elder; so that when he walked up to her door, stood on the steps with that book in his hand, she recognized him and said: "Come in, for I have seen you in a dream."

I want to say to you again, brethren and sisters, men and women have had blessings pronounced upon their heads before this world was, and they are being fulfilled here according to the faithfulness of those who have received them. I have lived in company with the best men and women upon this earth. I have associated at home with the leaders of this Church since the days of my appointment in the ministry some years ago, and in the mission field I have associated with boys and men and women who have been appointed to preach the gospel, and who have lived lives that give such radiance and influence as testify that they are sent of God and that there cannot be anything better on this earth. The influence of missionaries is

heavenly. I want to say to you, my brethren and sisters, we are living in a precious time, and enjoying blessings that the world at large will never know. Happy is the man or woman who receives a call to go into the ministry and who fulfils it honorably and honestly, and who works for the good of the children of men. Many times when I have held conferences all day with the people, having later to leave in a few hours, I have said to the elders: "We will go out into the park of this city, as the night is hot, and I will visit with you, brethren; we will sit down upon the seats, draw them together, and I will spend my time with you until we have to separate." I want to tell you here to-day that I have received undeniable manifestations of God's power. I believe the angels of heaven have been with us; there is no influence, no spirit more sweet than that manifested when those boys sit down and talk to you as they would talk to each other, ask questions and say: "We are glad to be here. We love you. We love the work of the Lord."

I have said to those elders: "When you go into the field there is only one thing to do, and that is to work and pray. If you will pray in the morning and pray at night and keep at work, God will inspire you so that, although you may be alone, you will be able to withstand the attacks of the adversary, with the power of a prophet, and with a power that has never been witnessed by you in all your life, and you will go home again clean and honorably released. It will be not only a pleasure to you, not only a gift of God unto you, but you will be a blessing to the people, to the boys

and girls with whom you associate when you return."

In my closing remarks I wish to say: If you fathers and mothers can extend the time of a missionary from twenty-four months to thirty months, and give that boy six months more training in the field, you can not make a better investment while you are here upon the earth. I pray the Lord to bless us in the name of Jesus Christ. Amen.

ELDER THEODORE TOBIASON

(President of the Swedish Mission.)

Beloved brethren and sisters, I am pleased to have this opportunity to stand before you and bear my testimony concerning the great work in which we are engaged. It is only a short time since I came back from Sweden, and I am pleased with the opportunity of returning again, inasmuch as the servants of the Lord have seen fit to call me into the mission field. I trust that I shall be able to do some good while I am away, in bearing testimony to the restoration of the gospel of Christ, as we Latter-day Saints have received it. I am thankful for the gospel and for the Church of which you and I are members. I am thankful for the testimony which the Lord has implanted in my soul, and I know this is the work of the Lord. I know these, my brethren, whom we have had the privilege of sustaining at this conference are servants of God, called by him to stand at the head to direct his work in this dispensation and at this time. I can especially bear testimony, my brethren and sisters, concerning our beloved president.

I wish to relate an incident of which I have spoken two or three times before; but I want to bear you my testimony that God has shown me that President Heber J. Grant is the right man in the right place. Some four weeks ago, in the temple of our God, at a fast meeting, the President was speaking. I was sitting on my seat, looking very intently upon him, as I do upon all speakers, desiring to hear all they say. All of a sudden, President Grant had disappeared; I did not see him, but I saw our beloved president, Joseph F. Smith, who departed this life a few months ago. I saw the mantle of the Prophet resting upon our beloved brother, and I thought that this was another testimony unto me that he was the right man in the right place. I had never doubted but what this was the case—never in the world. I know the order of the Church too well for that; but God made manifest unto me that the mantle of the Prophet had fallen upon President Grant, and he was indeed his legal and lawful successor. Several of my brethren and sisters have come to me, after I had spoken of this matter and even today, saying that they saw the same thing. I know this is true. I have heard some of the Saints tell, who were in Nauvoo at the time, or shortly after, the Prophet was martyred, how, when the Prophet Brigham Young was speaking, they saw the mantle of the Prophet Joseph Smith fall upon him, and they knew that he was the right man to stand at the head and lead Israel. I bear you my testimony, concerning our beloved president, that that is the case now: the mantle of the prophet has fallen upon him. The spirit of the prophet is in his soul

and in the souls of those of my brethren whom we have sustained here. I can sustain them with all my heart.

Some people say: "Why, you folks are foolish to spend so much of your time in the missionary field. You are imposed upon by those who preside over you." I will say this, that when the prophet of God speaks, I obey. I would not think for a moment of making any excuses or of trying to get out of any duty or work that may be placed upon me, when the Lord says so and so is the case; we desire you to do so and so.

I know that the gospel is true and that it is the power of God unto salvation for all those who will live in harmony with it. I know that in the gospel is the only true freedom that can be enjoyed here on the earth. The Savior said, when many were finding fault with him, when many tried to catch him in his words, that there were some who believed in him, and he said to them: "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free." There is nothing under the heavens, nothing on the earth or anywhere else, nothing but the truth that can make men and women free. If they are made free in the truth and by the truth, they are free men indeed, and they are not slaves. It is because of this testimony that is within our souls that we know that God speaks through his servants, and we obey, not because we are slaves; no, but we are truly free men, and we know the voice of the Good Shepherd when we hear it, and strive to order our lives accordingly.

May the Lord bless us, and help us all to be true and faithful. Let us never find fault, my brethren and sisters, with those whom the Lord has appointed, but let us sustain them with all our souls. If we hear anyone finding fault, let us take them to task and show them the way to go; and if we will sustain his chosen servants on earth, the Lord will sustain us; he will honor us. The Lord delights to honor those who serve him in righteousness and in truth unto the end. May this be our happy lot, I ask in the name of Jesus Christ. Amen.

ELDER REY L. PRATT

(President of the Mexican Mission.)

I sincerely trust, my brethren and sisters, that I may be able this afternoon to briefly express my feelings and bear unto you the testimony that abides in me concerning the truthfulness of the work in which we are engaged. To those of us who come from the mission field, from our labors in the world, it is a special treat to meet at these conferences and to listen to the teachings of the brethren who preside over us in the priesthood. I have thought as I have listened to the inspired words that have fallen from the lips of the speakers throughout this conference, that the prayer uttered by J. G. Holland, and mentioned by Elder Ivins in his remarks, has truly been answered in the men who surround us and stand at the head of the Church today; and as for that matter, I do not remember a time in my life when the same could not have been said of the authorities and the leaders of the Church. I was born in the Church; I spent my boyhood days

in Salt Lake City, and it has ever been a delight to me to sit and listen to the teachings of the brethren of the apostles and the presidency of the Church, the first seven presidents of seventy, and those who minister among the people. I cannot remember the time when I did not know President Grant, and perhaps he never has known it, but from my boyhood days he has been an ideal of mine, a man that I have looked upon as one that I might follow with safety. I am thankful to the Lord to have been permitted in this conference to stand upon my feet and raise my hand and covenant with the Lord that I will sustain him as a prophet, a seer and a revelator unto the Church, and the President of the Church. I mean, brethren and sisters, that I will do that. I shall sustain him, and I shall sustain the brethren associated with him, and all the appointments that he makes. I am willing to recognize in him the mouthpiece of the Lord, and when I receive a call from him to go or to come, I shall consider it as coming directly from the Lord. I can answer that I will go where he wants me to go, and stay when he wants me to stay.

I rejoice in the gospel; I know that it is true. My heart goes out today to the people who are not acquainted with these truths, to the people who are not acquainted with the gospel, to the great number of our Father's children in the world who have not yet received a testimony of the truthfulness of the gospel, who are, in a measure, in darkness. My great desire is to continue to labor faithfully and humbly in the preaching of the gospel and to teach the people of the world the way to live, teach them the truth by which they might

be made free and the path which they might follow to find a way back into the kingdom of our Father in heaven. It seems to me, brethren and sisters, as I have noticed conditions in the world, that there never was a more opportune time than the present for the preaching of the gospel. It seems there never was a time when it was more needed than it is today; and, I do not know whether I have felt just right about it or not, but it seems to me that the time is near at hand when the Church will be called upon to do even more than it has done in the past in the preaching of the gospel unto the people of the earth. I find, in parts of the United States where I have traveled, where missionary work has been done off and on ever since the Church was organized, that there are many people who have no knowledge of the gospel, who have never had its principles explained unto them. There is a lack of laborers in the vineyard; there is room for many, many more than those who are now engaged in the ministry.

My particular work, brethren and sisters, has been to the Mexican people. I realize very well the odium and almost hatred under which the people of Mexico are laboring today, because of the conditions that exist in their country. But I want to tell you, brethren and sisters, that they are the Lord's children and the Lord loves them. Further than that, they are his covenant people. I wish to explain to you this afternoon that the Mexican people along with the Indians of North America and the people of Central and South America are the Lamanites. They are the people who are the descendants of

Lehi, through his disobedient sons, Laman and Lemuel. But they have the promise of the Lord extended to them. I would like to read to you this afternoon to explain our relationship as a people to this branch of the Lord's covenant people; for I sometimes feel that we forget that the gospel is unto all the world. We forget, some of us, at least, that the Lord is able to raise up even those who are down-trodden and down-cast, and who labor under a curse, as these people do. I wish to call your attention this afternoon to our responsibilities before that people. We realize our responsibilities, pretty well, I take it, with reference to the people of other nations; but I find many people who say to me, in referring to the people among whom I have labored: "Would it not be a good thing for the Lord to wipe them off the earth and people their country with somebody else?" It touches my heart. I love the people among whom the Lord has called me to labor, and I desire to continue to labor for their uplift and for their redemption. I take hope in the fact that the Lord has promised that they should be redeemed from their fallen condition, and I feel a responsibility because he has also said that their redemption should come at the hands of the Gentiles, people among whom the fulness of the gospel should be restored. Nephi, in explaining to his brethren a vision received by his father, said:

"Behold, I say unto you, that the house of Israel was compared unto an olive-tree, by the Spirit of the Lord which was in our fathers; and behold are we not broken off from the house of Israel? and are we not a branch of the house of Israel?"

"And now, the thing which our

father meaneth concerning the grafting in of the natural branches through the fulness of the Gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years, and many generations after the Messiah shall be manifested in body unto the children of men, then shall the fulness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed:

"And at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer which was ministered unto their fathers by him; wherefore they shall come to the knowledge of their Redeemer, and the very points of his doctrine, that they may know how to come unto him and be saved.

"And then at that day will they not rejoice and give praise unto their everlasting God, their rock and their salvation? Yea, at that day, will they not receive the strength and nourishment from the true vine? Yea, will they not come unto the true fold of God?

"Behold, I say unto you, Yea; they shall be remembered again among the house of Israel; they shall be grafted in, being a natural branch of the olive tree, into the true olive tree;

"And this is what our father meaneth; and he meaneth that it will not come to pass until after they are scattered by the Gentiles; and he meaneth that it shall come by way of the Gentiles; that the Lord may shew his power unto the Gentiles, for the very cause that he shall be rejected of the Jews, or of the house of Israel."

We see, then, by this, my brethren and sisters, that the mission of redeeming that people is resting upon our shoulders; for I testify to you this afternoon that I know that the gospel of the Redeemer has been restored unto us, and that through the instrumentality of the Prophet Joseph Smith the Church of God has been organized and ex-

ists upon the earth. The gospel is here and with it the powers thereof. The power of the holy priesthood exists in the Church today, the right to call men to repentance, the right, the commission of God to man to call men to repentance and administer in all of the ordinances necessary for the salvation of men. I testify to you further, that I know that an angel of the Lord delivered to this same Prophet the golden record written by prophets of an ancient day, from which this book was translated, and I testify to you that I know that the Book of Mormon is the word of God, it contains the gospel of the Redeemer, and it speaks of our duties towards the descendants of this people. Brethren and sisters, just one more word before I conclude:

"And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord there shall be many which shall believe, the words which are written, and they shall carry them forth unto the remnant of our seed.

"And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews.

"And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers."

I sense the responsibility of this call, my brethren and sisters, and I trust that my ministry will bear out the testimony that I have given here today, that I do love them, and that I desire to serve them; for I know that in serving them and endeavoring to bring them to a knowledge of the Lord I am

serving him and that I will get my reward. I am thankful to the Lord that young men are being called today to labor in the Mexican mission and among the Indians throughout the Southwest of the United States, over whom I, perhaps, shall have the honor of presiding. I would like to say to the young men of Israel, do not deem it a misfortune to be called to labor among that people; it is a grand, a glorious privilege, and not a cross, that has come to you.

O, boys, try to get the spirit of it, to live up to the hymn that has been sung during this conference, and believe it when you say, "I'll go where you want me to go, dear Lord, I'll do what you want me to do, I'll say what you want me to say."

O, you mothers, let your boys go out with the spirit of service in their hearts, not with a desire to acquire polish, to get an education, and to come home and shine as bright lights, but encourage them through your letters to them, to go out and to feel after those who are out there who are in darkness, those who are hungering and thirsting after righteousness, those who need the spiritual food that can be administered unto them by none others than the members of this Church who have the priesthood of Almighty God, and the right to minister and call men to repentance, to baptize for the remission of sin. I want to tell you that the man who goes out in the spirit of true service will come back greater than the man who goes out expecting and aiming to get polish. We are told in the book of Doctrine and Covenants that we should not go out to be taught. I think sometimes we should not go out to learn. We

are told distinctly we should go out to teach. We are supposed to know, we are supposed to have a knowledge of the truth, and we are supposed to have a testimony and be able to teach the world that by which it may be saved.

I want to testify that I know that God lives, that Jesus is his Son, that he came in the meridian of time, that he is the Redeemer of the world; and I testify to you further that I know that Joseph Smith was a Prophet and that through him the gospel, which is the power of God unto salvation, is established again in the world. I testify to you that I know that the men who have succeeded the Prophet Joseph Smith, as seers and revelators and prophets unto this Church, are indeed prophets, seers and revelators. I testify further that I know that Heber J. Grant, who stands at the head of the Church today, is God's mouthpiece unto not only the Church, but the whole world, and whatever the Lord has to say to the world today, he will say through that instrumentality. May the Lord bless us and help us to thank him for a prophet, and to show our thankfulness by obedience to the words that shall come to us from him, is my prayer in the name of Jesus. Amen.

ELDER CHARLES W. NIBLEY

(Presiding Bishop of the Church.)

I have very much enjoyed this conference and the spirit of it, and I know that the Saints will return from these gatherings with a feeling in their souls that the Lord is with his people, the Latter-day Saints, and he is still at the helm. I believe the Lord is pleased with

his Church as a whole. I think that will be the opinion of the brethren and sisters who leave this conference, who have been attending faithfully at these meetings.

There has run through the sermons, the addresses, the remarks of the brethren who have spoken, this thread of thought that there will soon be a great spiritual awakening in the world and a great missionary movement in the Church, which will go out from the Church and accomplish more than has ever hitherto been accomplished in its history. I believe in that thought. I have felt that spirit and influence from the day that President Grant was made President of the Church. The world begins to see what we have to give. If I were asked to state what is the greatest need of the world today, I would answer in these words: "The knowledge of God." There be lords many and gods many. Men have ideas of God and godliness in multitudinous forms; but to know the only true and living God—that is the greatest need of all the world today. It is he whom we worship; it is he whom we serve. Within this Church of Jesus Christ of Latter-day Saints—and only within this Church—is the key of the knowledge of God. Herein is salvation for you and me, and salvation for all the world. In this book, the Doctrine and Covenants, are covenants and commandments, doctrines and principles, which form the only league that will ever enforce peace in all the world. Herein we are told of the doctrine of obedience, and we try to follow it. We are told of the doctrine of community and social life, and we try to live according to those precepts. The government of the

Church, the government of the people, the organization of the Church and of the priesthood quorums supplementing the work of the civil government, is far better and greater in every way than anything that man has ever yet known. There is salvation in it all. No man of himself can teach it. He must have the influence and the spirit of it, and there goes with this work, with these quorums of the priesthood, with these organizations in the wards and branches and stakes and missions, a spirit, an influence and a power that are of God, that man cannot give, that man cannot take away, and of which the world does not know. Therein is the key, as we are told in this book of revelation—the key of knowledge of God whom to know is life eternal.

Organized under this league, this covenant, you have the true organization from the Lord which will bring peace. Oh what peace! A peace that passeth understanding. It is good for my soul; it is good for you and for all mankind. When this is established, we will have a society extending and growing where there will be no I. W. W. or labor troubles. Why? Because in this league and covenant, the doctrine is laid down that the idler shall not eat the bread of the laborer. Everyone shall work and labor according to his strength and his ability. Therein is salvation, and no salvation outside of that. We are told in this league and covenant how we shall conduct ourselves in our homes, as we heard from Elder McKay yesterday; what we shall eat, that is good for us, and what we shall drink or abstain from drinking. We are told that we shall retire early and rise early, and how we

shall live, in order to prolong our lives and be strong and healthful. The Lord tells of this in this covenant; for, as the Lord says, if a man is faithful in receiving these priesthoods, and keeping the commandments of the Lord, his body shall be renewed; his strength will be renewed beyond his years, so that he shall live to be aged and strong like President Penrose and President Lund and many others that we have in our community. We are told how to regulate our family life, how to govern and control our children, and teach them how to pray. In all the affairs of life, in all the activities with which we have to do, we may turn to this book, and here find instruction. Here is guidance, here is direction, here is complete salvation, and nowhere else than here. The authority of the Holy Priesthood of the Son of God is here. The Lord whom he has chosen, and as Brother Joseph Fielding Smith said yesterday, "a truth that we ought to know and remember always—that no man will ever come to the presidency of this Church unless the Lord wants him to be there. Don't forget that."

Now there is a great work to do. I ask myself: am I doing my share? In the olden times I know our parents went through great trials and made great sacrifices. In the days of the early apostles of this Church they made great sacrifices. Read of the time, in 1838 and '39, when the Lord told the Twelve to go over the great water, to go to England and establish missions. The conditions in which they left their families and the conditions under which they went, and stayed and returned, were all very

trying. The sacrifice that our fathers and mothers made in the building up of this country were very great. But are you making any particular sacrifice now? Am I making any particular sacrifice? I do not know that I am. We go out to the conferences and preach here and there, we talk to the Saints; we are well cared for. We have good beds in which to sleep, and when we are hungry we are furnished the best that the land affords, for us to eat. I do not call that much of a sacrifice.

Now, my brethren and sisters, let us ask ourselves the question, and members of this Church everywhere, how much of a sacrifice am I making for the work of the Lord today? Are you? Not very much, as a rule. There is a sister here and there, a widow woman perhaps, here and there, with her son out on a mission. She is working hard to sustain that son, she is making some sacrifice—a thousand times more than I am. Such as she are making sacrifices, but with you and me, and the rest of us, it is different, for we are not sacrificing very much. It is time that we should get it into our hearts that we, too, can make some sacrifice, we, too, can help to do something to build up the kingdom of God. There is a world to save, and herein I repeat, is the plan of salvation, and the only plan, the only salvation for the world is here in this league and covenant, which shall take in all the nations, in time. "For it shall come to pass," says one of old, "that every knee shall bow and every tongue shall confess"—confess what? "Confess that Jesus is the Christ, to the glory of God the Father." O, I hear it said sometimes: "We have warned the

world." We have, have we? Why, since President Washington was sent out as a missionary, and since President Penrose started as a missionary, don't you know there have been two generations of men and women who have risen and fallen since then? There is a new generation now, and freedom has come to rule the world instead of force. That is the principle that has been fought out in the Great War that is now happily closing—that freedom shall rule, and that the rule of force shall never again assert itself for any length of time in this world. The great German poet Goethe saw this clearly, for in his play, "Faust," I think it is, he states it in these words, as I recall the translation. "This ancient truth"—very ancient truth, remember, older than the world itself—

"This ancient truth still holds its course:

If you adopt the rule of force,
And boldly seek your chosen goal,
You risk your own, your all, your soul."

So the rule of force, by which the German emperor sought to dominate the world, has been vanquished, whipped, destroyed; and freedom has come now to all the world. There are generations of men and women growing up who have never heard the sound of this gospel. Cannot you do something? Cannot I do something? Am I not willing to sacrifice something that they may hear this message? They are the children of my Father, my God. They are my brothers and sisters. Just consider what our Father says he sacrificed for you and for me: "God so loved the world"—do you love the world? Your son has been sent out, not voluntarily perhaps, some may

have volunteered, but generally they were conscripted, but they have gone and they have offered their lives for their country. Wasn't it a sacrifice? It was, and a great one, even when they return with their lives; but God so loved the world that he gave his Only Begotten Son that mankind might not perish but have everlasting life. That is the sacrifice he made; that is the sacrifice his Son made. Are we willing, am I willing, are you and all of us willing to make any sacrifice further for this work, this great cause, this great missionary movement and effort that is upon the Church, or will be, whereby mankind may be saved and come to a knowledge of the Son of God? The key of that knowledge of God rests with you. Men may think they know him; men may try to understand him; but by and with the organizations of this Church and through the authority of the holy priesthood, the power of godliness is manifested to men in the flesh; but without this priesthood—so says this league and covenant—"without this priesthood and the ordinances of the gospel, the power of godliness is not made manifest to men in the flesh." You have that knowledge. Shall we not share it, shall we not do something and say something to spread this truth abroad? We sing and repeat the song, that we are willing to do; but how much am I doing? Not much. Doing may be according to my years and strength and ability, what I am called to do; but I am making no particular sacrifice, I don't count it so, for a moment. On the contrary, I have been greatly benefited because of my connection with the Church. The Church has helped me infinitely more than I

will ever be able to help it. And I see presidents of stakes and leaders of the people in this Church everywhere who likewise have been benefited greatly because of the positions they have been called to fill **in this Church**. Who among us has the Church not helped? Who among us all can say that the Church has not been a foster father and a blessing in every way. So the Church has made me. Cannot I do something for the Church? The Lord has made us, and not we ourselves. Cannot we do something for him? We are not doing a great deal yet. The Lord help us to re-

solve anew in our hearts that by and with the help of his Spirit we will be willing to sacrifice if need be and show him that for mankind we will do something. We love his children because he loves them, even all the children of men. They are my brothers; they are your brothers; they are his children. God help us to appreciate that great fact and to live by every word that proceedeth forth from the mouth of God, through Jesus Christ our Lord. Amen.

Arnold E. Blackner sang a solo:
"O Lord, Remember Me."

PRESIDENT HEBER J. GRANT.

I have in my hand a little book entitled *Abraham Lincoln's Don'ts*. I wish to read just two or three selections:

SAYINGS FROM PRESIDENT LINCOLN.

"I feel that I cannot succeed without the Divine blessing, and on the Almighty Being I place my reliance for support."

"Two principles have stood face to face from the beginning of time and will ever continue to struggle. The one is the common right of humanity; the other is the divine right of kings."

The common right of humanity has come very near achieving a complete and perfect triumph in the great war that is now closed.

"Teach men that what they cannot take by an election they cannot take by war."

"Take all the Bible upon reason that you can, and the balance on faith, and you will live and die a better man."

"Never send a wrathful letter—burn it, and write another."

WORK FOR A SUNDAY LAW AT THE NEXT LEGISLATURE.

I wish that I could impress this sentiment which I am about to read, upon the heart of every Latter-day Saint who shall hear it:

"Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries and colleges; let it be written in primers, spelling books and almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and gay of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altars."

And remember that God Almighty has told us to reverence the Sabbath day and to keep it holy. We have tried for years to get a Sunday law, but up to date, we have failed. The good representatives from the

outside counties have said: "If you want a Sunday law, you Salt Lake people enact it." We cannot get the men in the legislature to give it to us. We appeal to the good sisters who have the vote, to try and see that no one shall be sent to the legislature from this county or any other county, at its next session, who is not in favor of a Sunday law. (Applause.)

MORE SELECTIONS FROM LINCOLN.

"What's the matter with my two boys? Just what's the matter with the whole world. I've got three walnuts and each wants two."

"The prudent, penniless beginner in the world labors for wages for a while, saves a surplus with which to buy land or tools for himself, then labors for himself another while, and at length hires another new beginner, to help him. This is the just and generous and prosperous system which opens the way to all, gives hope to all, and consequent energy and progress and improvement of condition to all."

I wish to the Lord that this could be burned into the very heart of the I. W. W.

ANONYMOUS LETTERS.

I have received a lot of anonymous letters, since I became President of the Church, telling me a great many things that people would like me to announce here, positions they would like me to take, etc., to all of which I shall pay no attention. Any person who wishes to write me a letter and give me pointers should not be afraid to sign his name.

KIND WORDS FOR THE GERMANS.

I did, however, receive one letter from a good sister who signed her name, asking me to say some kind words, if I could do so, regarding the German people. She said it was generally understood, among many of the German Latter-day Saints, that I had hatred in my heart for the German people. I suppose that came from the fact that a year ago last April I spoke of infamous German conceptions, and paid my respects to the Kaiser, with all the force and ability with which God has endowed me. I quoted from that same inspired poet, Goethe, to whom Brother Nibley has referred here today. I did not quote from Goethe's very wonderful play "Faust," but from a simple little poem of four verses which I will read again:

"There are three lessons I would write,
Three words as with a burning pen,
In tracings of eternal light
Upon the hearts of men.

Have faith, though clouds environ round
And gladness hides her face in scorn,
Put off the darkness from thy brow;
No night but hath its morn.

Have hope, where'er thy bark is driven,
The calm distorts the tempest's mirth.
Know this, God rules the Hosts of Heaven,
The inhabitants of earth."

I said last year, that I hoped Kaiser William will live to have these words burned into his very brain. I guess he has learned that lesson, by this time, over in Holland: "Know this, God rules the Hosts of Heaven, the inhabitants of earth." I hope he has learned that simple truth. But there was a time when he thought he had so much power that he was going to rule the earth. Goethe closes his poem with this supreme declaration of love—a declaration in keeping with the teachings of our Lord and Master, Jesus Christ.

"Have love—not love alone for one,
But man as man thy brother call,
And scatter as a circling sun
Thy charities on all."

Every German who believes in these inspired teachings of Goethe has my love and confidence, but the Germans who believe in force, and who sustained the Kaiser, do not have my love and my support. My remarks were concluded in such a way that I am astonished any good German would imagine I had any ill will toward the German people. I will read what I said a year ago last April:

"In my anxiety to get through with as many items as possible in twenty-five minutes I came near neglecting to say one thing which I desire to say:"

Those of you who were here will remember that I sat down and afterwards asked permission, of President Smith, to add a few remarks, and this is what I said:

"I have never traveled with a man who impressed me more as loving God, and more determined to give to this work of our Redeemer his life's labor, than did the late Karl G. Maeser. I believe that the men and women whom the gospel found in Germany, and who in all honor embraced it, are as loyal, as true, and as patriotic as any other people who have joined the Church of Christ. The night following my call for a mission to Japan I lay awake until after three o'clock in the morning, and in thinking of those who were aged, and whom I hoped and prayed might live until I returned, I thought of my own dear mother, of John R. Winder, of George Romney, of Karl G. Maeser, and of others whom I loved with all my heart. I feel that the Germans who have embraced the Truth and who have the love of God and the love of our Redeemer in their hearts are as willing to go forth to battle against wrong and error as the people of any other nation who have embraced the gospel of Jesus Christ.

"May the Lord help us who know the Truth to go on proclaiming it, and bringing people to a knowledge of the Redeemer, and teaching them to love their fellow men instead of robbing and killing them, is my prayer and desire, and I ask it in the name of Jesus. Amen."

Now that is exactly how I felt a little over a year ago, and I have not changed my opinion. God bless the German Latter-day Saints. I love them. I love the honest, the world over. I expect a bountiful harvest of souls in Germany. I believe that there are millions of people in Germany who have never sustained, in their hearts, the course that was taken by the ruling classes; but it would have been as much as their lives were worth for them to have dared to assert themselves in opposition to the men who were in power. I hope the time is near at hand when liberty will prevail, when there will be peace, as far as we can get it—and efforts to that end

will be put forth by a League of Nations, and the people will strive to the best of their ability to bring about that condition. When that time comes, I expect a reign of liberty in Germany, and there will be a great harvest of souls in that land.

FATHER AND SON—TRAINING CHILDREN.

When Brother E. Wesley Smith was speaking here this morning about the necessity of parents being one with their children, giving them proper teachings and knowing where they are, holding up to us the example of his father, I thought of two splendid poems in a little book entitled *A Heap o' Livin'*. As they contain some excellent thoughts on father and son, I decided to read them to you today.

ANSWERING HIM.

"When shall I be a man?" he said,
As I was putting him to bed.
"How many years will have to be
Before Time makes a man of me?
And will I be a man when I
Am grown up big?" I heaved a sigh,
Because it called for careful thought
To give the answer that he sought.

And so I sat him on my knee,
And said to him: "A man you'll be
When you have learned that honor brings
More joy than all the crowns of kings;
That it is better to be true
To all who know and trust in you
Than all the gold of earth to gain,
If winning it shall leave a stain.

"When you can fight for victory sweet,
Yet bravely swallow down defeat,
And cling to hope and keep the right,
Nor use deceit instead of might;
When you are kind and brave and clean,
And fair to all and never mean;
When there is good in all you plan,
That day, my boy, you'll be a man.

"Some of us learn this truth too late;
That years alone can't make us great;
That many who are three-score ten
Have fallen short of being men,
Because in selfishness they fought
And toiled without refining thought;
And whether wrong or whether right
They lived but for their own delight.

"When you have learned that you must hold
Your honor dearer far than gold;
That no ill-gotten wealth or fame
Can pay you for your tarnished name;
And when in all you say or do
Of others you're considerate, too,
Content to do the best you can
By such a creed, you'll be a man."

Edgar A. Guest.

FATHER AND SON.

Be more than his dad,
 Be a chum to the lad;
 Be a part of his life
 Every hour of the day;
 Find time to talk with him,
 Take time to walk with him,
 Share in his studies
 And share in his play;
 Take him to places,
 To ball games and races,
 Teach him the things
 That you want him to know;
 Don't live apart from him,
 Don't keep your heart from him,
 Be his best comrade,
 He's needing you so!

Never neglect him,
 Though young, still respect him,
 Hear his opinions
 With patience and pride;
 Show him his error,
 But be not a terror,
 Grim-visaged and fearful,
 When he's at your side.
 Know what his thoughts are,
 Know what his sports are,
 Know all his playmates,
 It's easy to learn to;
 Be such a father
 That when troubles gather
 You'll be the first one
 For counsel, he'll turn to.

You can inspire him
 With courage and fire him
 Hot with ambition
 For deeds that are good;
 He'll not betray you
 Nor illy repay you
 If you have taught him
 The things that you should.
 Father and son
 Must in all things be one—
 Partners in trouble
 And comrades in joy.
 More than a dad
 Was the best pal you had;
 Be such a chum
 As you knew, to your boy.

Edgar A. Guest.

MISCONSTRUCTION AND MISAPPLICATION OF PUBLIC UTTERANCES.

Some years ago I preached a sermon in this Tabernacle. At the close of the service, on my way home, between here and the Eagle Gate, six or seven men complimented me for "spanking in public" Brother Abraham H. Cannon who had spoken just before I did. Two or three

days later some seven or eight men were in the President's office, and I was summoned before them and taken to task for "spanking" Brother Cannon. They were very angry. They were all Republicans, and all those who had complimented me were Democrats. Brother Abraham and I were there at this meeting, and I asked him if he knew that he was spanked. He said, no, he did not; and I remarked, "If I spanked you in public, I must have done it in my sleep. I quite frequently sleep when *other people* are talking; but, up to date, I have not learned to sleep while I am talking. I am not aware of saying one single, solitary word that reflected on what you said."

I requested that those two sermons be published in the *Deseret News*, one following the other; that neither Abraham nor I be permitted to read them before publication. When they were published I was to appear at the President's office and I would make any apology that was necessary for spanking Brother Abraham in public. Brother Cannon and I read them to ourselves and then read them aloud, and we could not find one single, solitary word wherein I had found any fault with what he had said, neither could the Presidency. So I did not have to apologize. Do you know, it is a very easy matter for us to misconstrue what people say, and make such an application that it may appear partisan or as if it were intended for personal advantage, in some way, **shape or manner**.

ENDORSEMENT OF THE SPEECHES OF THIS CONFERENCE.

I believe, as I believe the gospel, that all the speakers in this conference have spoken the honest sentiments of their hearts. I feel sure that the same may be said of those who spoke in the Assembly Hall and in the other overflow meetings, although I did not hear their remarks. I am confident all that has been said was intended for your good and my good, and for the advancement of God's kingdom here on earth. I endorse all that has been said here, by every speaker. I thank every man to whom I have listened, for the inspiration of the Spirit of the Lord that has come to him. I thank the Saints from the bottom of my heart for their vote of confidence.

A PLEDGE AND DECLARATION.

I can pledge to you the best that is in me to fulfil the high and holy calling that has come to me, to exercise in righteousness the power of the Priesthood of the living God, which centers in me, and to administer my office as the Trustee-in-Trust, holding your property, to expend it and use it to the very best of the ability with which God shall endow me. I expect to counsel with my counselors, with the Twelve Apostles and with the Presiding Bishopric of the Church—the men to whom the Lord refers in the revelation given to the Prophet Joseph Smith, naming the men who are to expend the funds of this Church; although I realize and know that legally and technically, I have the right to handle your funds personally, because of your vote, just as my predecessors have had that right. Yet I know that in a multitude of counsel there is safety, and I expect to have that multitude of counsel.

Again I pray God to bless all Israel, and to bless all men and all

women, the world over, who are honest in heart, who are prayerful, who are virtuous and who desire to do good. I pray God to have mercy on the sinners and to inspire them to repent. God bless you all, I ask it in the name of Jesus Christ. Amen.

The choir and congregation sang: "Up, awake, ye defenders of Zion."

PRESIDENT HEBER J. GRANT

In announcing the hymn President Grant said: President Charles W. Penrose wrote this hymn at the time Johnston's army was coming to Utah to destroy the "Mormons." Apparently the army did not make a very good job of it, because we are here. This hymn, by President Penrose, was sung in many places in England, creating considerable enthusiasm. In the London conference alone over \$3,000 were raised to pay the return fares of elders who were in England, that they might return to Zion and be among those who were to be "destroyed."

The benediction was pronounced by Elder Seymour B. Young, senior president of the Council of Seventy.

Conference adjourned until October, 1919.

Professor Anthony C. Lund conducted the singing in the Tabernacle. Professor John J. McClellan played the accompaniments, interludes, etc., on the organ as-

sisted by Edward P. Kimball, and Tracy Y. Cannon.

The stenographic reports of the discourses were taken in the Tabernacle by Elder Franklin W. Otterstrom, assisted by Clyde Rasmussen; and in the Assembly Hall and at the Bureau of Information, by Elder Frederick E. Barker, and Fred G. Barker.

EDWARD H. ANDERSON,
Clerk of Conference.

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